

The

Criterion

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Sam Mitchel, left, shares a conversation with Chris Reitz, right, during an evening of Catholic Speed Dating on June 6 at St. Christopher Parish in Indianapolis. Ron Schnellbacher, center, carries on a conversation with a woman, who is out of sight behind Mitchel.

Catholics mix faith and dating

By Brandon A. Evans

Speed dating is a modern twist on the concept of love at first sight—a shortcut around the often complicated ordeal of finding someone to date.

The 25 singles gathered at St. Christopher Parish in Indianapolis one evening last month put their own spin on this new method of finding someone to go out with: They made it Catholic.

The concept of speed dating is simple: take a roomful of singles and systematically require one man and one woman to

enter into a conversation lasting several minutes. Time is called, and the partners switch and meet other people. It is, in a certain way, choreographed mingling. At the end, the singles mark down which of the people they met that they would like to share a date with.

The facilitators line up mutual matches then contact the people with that information and let them decide if they will pursue the match.

Catholic speed dating, started in the archdiocese by Peter Schenk of St. Jude Parish in Indianapolis and Theresa Mack of

Good Shepherd Parish in Indianapolis, gives singles a chance to find someone with one important thing that they have in common—their faith.

“Peter and I had a conversation last summer,” Mack said. They talked about the difficulty of Catholic singles in their 20s, 30s and 40s finding someone else who is a committed Catholic.

Schenk said that no other Catholic program for young adults had encompassed dating as part of their programs.

“The groups that we were involved

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Priest’s decade of research yields book on Mother Henriette Delille

NEW ORLEANS (CNS)—Henriette Delille, a free black woman born in New Orleans around 1810 and descended from a long line of free black women, set aside the life expected of her and made a courageous choice to live for God, said her biographer.

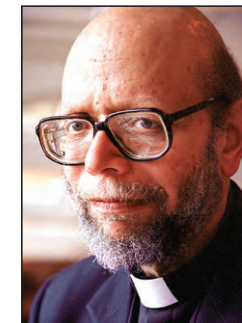
She founded the Sisters of the Holy Family, a religious community for black women.

Researching and writing the biography of Mother Henriette Delille was like

putting together the pieces of a jigsaw puzzle, said Benedictine Father Cyprian Davis.

His forthcoming book, *Henriette Delille, Servant of Slaves, Witness to the Poor*, chronicles the life of the free black woman.

Father Davis, a professor of



Fr. Cyprian Davis, O.S.B.

Church history at Saint Meinrad School of Theology in Indiana, said he wanted the book to be a “serious scholarly work” and has spent the past 10 years assembling the various pieces of Mother Henriette’s life.

“All the pieces are not there,” he said, “but you work with what you have and make an educated guess about the missing pieces.”

In 1994, the Sisters of the Holy Family chose Father Davis to write the biography of their foundress, whose canonization cause was accepted in 1988 by the Vatican Congregation for Saints’ Causes. If her cause advances, she could become the first African-American saint.

“When you do a biography, you want good sources like diaries and letters. There was very little of that,” he told the *Clarion Herald*, newspaper of the New Orleans Archdiocese.

He found his information in civil records, Church records and financial records, and in the archives of the Sisters of the Holy Family.

Surprisingly, in the middle of some

See DELILLE, page 2

Several parishes start holy hours for vocations

By Sean Gallagher

Approximately one year ago, Archbishop Daniel M. Buechlein unveiled a series of strategic goals for the archdiocese that were designed to seek its renewal in the coming years. Together, they are called “A New Moment of Grace 2007.”

Father Joseph Moriarty, vocation director for the archdiocese, recently launched an initiative aimed at achieving one of those goals.

In response to the archbishop’s goal to “engage the perpetual adoration apostolate” in order to promote vocations to the priesthood and religious life, Father Moriarty, in collaboration with the Indianapolis Serra Club, invited the pastors and parish life coordinators of every parish in the archdiocese to establish a monthly holy hour of eucharistic adoration for vocations.

Father Moriarty spoke about this to many of the priests of the archdiocese on June 7 at their biannual priesthood day held this year at the St. Paul Catholic

Center in Bloomington.

He also displayed and explained a prayer booklet, *In Prayer for Vocations: The Holy Rosary and Eucharistic Adoration*, which he offered to be used in the holy hours at each parish. In collaboration with the Indianapolis Serra Club, 5,000 copies of the booklet were printed for the archdiocese so that each parish could have approximately 30 copies.

The booklet was an adapted form of one published by the Rogationist Fathers, a religious order based in California that seeks to promote vocations. Printed by the Rogationists, the booklet was customized for the archdiocese by placing a letter from the archbishop on the inside front cover and a prayer he wrote on the back cover.

Father Moriarty decided to invite all archdiocesan parishes to have a monthly holy hour for vocations after experiencing some success in a pilot program that he oversaw earlier this year.

In it, he asked the pastors of

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PROGRAM

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bookkeeping records, Father Davis found Mother Henriette's rules for the sodality or confraternity that she was planning to form. "Her name was not on the list of members, but the rules were in her handwriting," he said.

The Delille family became free because Mother Henriette's great, great grandmother, Nanette, who was from Africa and was brought to America as a slave, was freed after the death of her owner. Years later, Nanette had amassed enough money to buy her daughter, Cecile, and two of her grandchildren out of slavery.

Under Spanish rule at the time, Louisiana had laws on slaves' rights so a slave could be bought out of slavery over the wishes of his or her owner.

"Under their law," said Father Davis, "a slave could demand that an owner name a price for the slave's freedom, and if the owner refused, there was a court process that could be followed."

Mother Henriette's family was not poor, Father Davis said. "In fact, her uncle was a man of wealth," he added. But despite being free and wealthy, the priest said, "they had a second-class citizenship."

Free blacks, he explained, "tended to

be intelligent and resourceful entrepreneurs, amassing money and property."

Although her mother claimed herself to be illiterate, he noted, she was a businesswoman who bought and sold property and slaves.

Mother Henriette's sister, Cecile, had several children by a wealthy man and inherited a comfortable settlement when he died. That would have been the normal thing for Henriette to do, said Father Davis, but it was not the case for her. In about 1836, she underwent a religious experience during which she wrote, "I wish to live and die for God."

"She was active in baptizing slaves and encouraging marriages among them," said Father Davis.

Records at St. Louis Cathedral and St. Augustine Church show that she was a frequent sponsor at baptisms.

Additionally, she was active in the St. Claude School, an establishment for the education of young girls of color.

"We don't know how much she taught at the school," said Father Davis. "We can only hypothesize that she instructed at the school."

During the 1840s, Mother Henriette began assembling the group of women who would become the Sisters of the Holy Family. The group received full ecclesiastical approval in 1851, according to Father Davis. It is known from records that the sisters cared for at least

four elderly women, probably former slaves, who lived in a house next door to the sisters.

Judging by the sisters' library and archives, which contained the works of St. Francis de Sales and St. Teresa of Avila, Father Davis concluded that the fledgling group was made up of educated and literate women.

"They had a rather good library, equal to many others of literate and educated people," Father Davis added.

Mother Henriette had been sick periodically during her life. When she made her first will in 1851, she was described as being very sick. Eighteen months later, she drew up another will in which she left a gift to help "continue the charitable works that I have founded."

A surprise in this will, Father Davis said, was that she freed her slave, Betsy, but put her in her brother's care until she could be freed without having to leave Louisiana, as the law at that time required. In a third will, in 1860, she simply freed Betsy.

Mother Henriette died in 1862, probably of tuberculosis, Father Davis said.

Father Davis said he enjoyed doing the research for his book.

"Trying to put it all together was more difficult," he said. "I am sure there are areas where we can do more digging. But you have to arrive at the point and say this is what we have and go with it. I



Henriette Delille, a free black woman born in New Orleans around 1810, set aside the life expected of her and made a courageous choice to live for God, said her biographer, Benedictine Father Cyprian Davis. His forthcoming book, *Henriette Delille, Servant of Slaves, Witness to the Poor*, chronicles the life of the founder of the Sisters of the Holy Family.

don't think of this as definitive because I think others can continue digging and go further." †

VOCATIONS

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30 parishes to begin holy hours. Some of them already had designated times for eucharistic adoration, although not specifically for prayer for vocations. Eighteen parishes responded positively to his call, some of them parishes that had no adoration at all.

Father Moriarty said he sees a close connection between prayer before the Blessed Sacrament and vocations.

"No priest, no Eucharist—it's that simple," he said. "If we believe in a sacramental Church, which we do, then we believe that God is made present, sacramentally, in most cases, where a priest is the principal celebrant. That is a direct link."

In making his call to all of the parishes, Father Moriarty hopes to foster a culture of vocations in all faith communities, one in which all the faithful encourage young people to consider a

vocation to the priesthood or religious life.

"I don't think that it is an unrealistic expectation to think that every parish would offer a vocation," he said. "Why is it unrealistic for every community to pray for and bring forth one vocation? Because if they did that, we'd be fine."

One faith community that has fostered this culture of vocations through prayer, and especially eucharistic adoration, is St. Patrick Parish in Terre Haute, led by its pastor, Msgr. Lawrence Moran.

He identified no special program in the parish to promote such discernment—just prayer and encouraging questions about vocations put to young men and women by himself and other interested parishioners.

This consciousness of the importance of priestly and religious vocations is reinforced at St. Patrick Parish by a large plaque on the wall of the parish's perpetual adoration chapel that reads: "The harvest is abundant but the laborers are few; so ask the master of the harvest to

send out laborers for his harvest" (Mt 9:37-38).

Over approximately the past decade, six men and women who were either members of St. Patrick or often came there to pray have been ordained or professed religious vows.

Among them is Father Rick Eldred, pastor of St. Thomas More Parish in Mooresville. In the early 1990s, Msgr. Moran asked him if he had ever thought of becoming a priest.

Father Eldred recalled that it was often during prayer before the Blessed Sacrament that he did his "soul searching" that led to his becoming a seminarian. And he recognizes now that the Eucharist is as important as ever in his life as a priest.

"Ever since I was ordained a priest, I knew that my whole vocation was built around the Eucharist," he said. "I knew that if I were to be a good priest, it would be through the holy Eucharist."

He was determined to pass on this connection between the Eucharist and

vocations when he became the administrator of St. Thomas More Parish in January 2001.

"We began holy hours for vocation during my first month," said Father Eldred, "and by June we had the perpetual adoration chapel in place."

With some parishes like St. Thomas More and St. Patrick already having members praying before the Blessed Sacrament for vocations and the rest being formally invited by Father Moriarty, the archdiocese's seminarians are already feeling the effects of this spiritual intercession for them.

"It is extremely humbling for me, as a seminarian, to know that people all over the archdiocese are praying for vocations," said Rick Nagel, who just completed his second year at Saint Meinrad School of Theology. "It gives me great peace of mind and great life as a seminarian. The power of prayer is beyond words for each of us and to those yet to come, who have not yet answered the call." †

Governor spares life of inmate scheduled to be executed on July 9

By Mary Ann Wyand

In an historic decision on July 2, Gov. Joseph Kernan commuted Indiana Death Row inmate Darnell Williams' capital sentence to life in prison without parole.

Kernan's action followed a unanimous ruling by the Indiana Parole Board on June 29 to recommend clemency for Williams. It marked the first time in nearly a half century that an Indiana governor has stopped a scheduled

execution.

Williams was scheduled to die by chemical injection on July 9 at the U.S. Penitentiary in Michigan City, Ind., for his part in the August 1986 murders of John and Henrietta Rease of Gary, Ind.

One witness, Edwin Taylor, who implicated Williams in the murders, recanted his earlier testimony, and a statement by another witness was later discredited.

Williams admitted to being present

during the murders, but said he did not kill John or Henrietta Rease. Recent DNA tests on bloodstains found on Williams' shorts could not prove that the blood belonged to either murder victim.

St. Thomas Aquinas parishioner Fran Quigley of Indianapolis, executive director of the Indiana Civil Liberties Union, praised the governor and parole board for making the right decision to spare William's life.

"I think it is such a wonderful

decision by the governor and the parole board," Quigley said, "not just because the death penalty is so wrong, which civil libertarians and Catholics alike agree on, but also because it reaffirms faith in the criminal justice system being about having accurate sentencing, ... distributing justice and not vengeance, and being willing to admit at a later time that there was a mistake made then going back and correcting the mistake, especially when a human life is at stake." †

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Project Exceed celebration highlights education success and hopes

By Brandon A. Evans

Everything about Project EXCEED exists to help students learn better and teachers teach better.

That was the consensus of educators attending a recent luncheon hosted by the Office of Catholic Education to celebrate the archdiocesan project, which contains 62 programs under its umbrella.

Almost 100 teachers and principals from schools that have piloted these programs were invited to share their successes and struggles—and also to begin brainstorming on how to expand EXCEED to the rest of the archdiocese.

The funding for Project EXCEED comes from the Lilly Endowment Inc., and part of the stipulation is that the \$10 million grant only be used for schools within Marion County. It is up to the archdiocese to fund any expansion of the various EXCEED programs outside of Marion County.

The many educational programs that are part of EXCEED—such as those that have provided massive technology updates for schools and those that have helped teachers learn how to reach students at different learning levels—have done a lot of good.

Besides increased test scores, teachers and parents have noted the difference the programs have made.

Cynthia Greer, principal of St. Mark the Evangelist School in Indianapolis, said that working with the CELL Program—which creates a network of learning and support for teachers from Catholic, charter and public schools—has excited parents, students and staff.

Barb Shuey, associate director of schools for the archdiocesan Center for Catholic School Excellence, said that the archdiocese has already begun to spread some of the programs around the archdiocese, but is looking at ways to do it more and more—how to take the best of what has been done already and create new programs.

“[Catholic schools outside Marion County] are already participating in many parts of the initiative,” said Ron Costello, associate executive director of Catholic education and school improvement, and director of Project EXCEED. “We hope to get some specific support of certain things outside of Indianapolis.”

Everything that is going on in Project EXCEED, Shuey said, is designed to train a teacher not only to be better, but also to share that training with other teachers.

This is called a “Train the Trainer” model, Shuey said, and it allows the archdiocese to offer future training at a lower cost.

The recent meeting came at the same time that the archdiocese received word

that it is being allowed to continue its Project EXCEED into another year.

“The Lilly Endowment Inc. has agreed to a budget extension for Project EXCEED that allows for another year at full operation,” said G. Joseph Peters, associate executive director of the Office of Catholic Education. “This is good news, indeed, as it allows us to see the pilot programs grow into maturity, and allows us to evaluate the results more thoroughly.”

Peggy Elson, a master teacher with the TAP program at St. Lawrence School in Indianapolis, said that the meeting was a good chance to learn about all the different programs and to see the devotion of the teachers to those programs.

“It was a chance to brag,” she said, but also a chance to learn.

“We are so fortunate in the archdiocese to have all these new initiatives available right now,” Greer said.

“All of them, I think, are based upon best practices,” she said. Greer could see a common thread in the programs.

“Even though our Project EXCEED initiatives are different, they all have common threads of best practice,” Shuey said.

“Now what we were wanting people to see is how all these models are similar,” she said.

“Can we continue to do 62 different programs three years down the line? No,” Shuey said. “But we can take the

successful elements of each and transition them into a new model of school improvement to be replicated throughout the archdiocese.”

She said that the luncheon was very successful.

“I think whenever you bring that many people together it’s very, very exciting and motivating to hear about the good things that are going on and ... how many people are working hard toward student improvement,” she said.

“Project EXCEED has helped us develop a network of schools and teachers sharing their best practices and supporting each other in their use,” Shuey said.

“It allowed the participants to see all the things that are happening through EXCEED,” Costello said. “It helped us to identify some things that we might be able to improve upon and helped in the planning for this year.”

He said that the meeting showed the good fruit that has been born from Project EXCEED, and helped give hope for the future.

Peters said that the participants were asked, as part of a reflection, what are the most important things that they want to see replicated across the archdiocese.

Among the answers were increased student performance, leadership, ongoing training and a high level of networking among schools in the archdiocese. †

Cathedral High School theater students team up with local playwright

By Brandon A. Evans

When William Gebby of Indianapolis took his daughter to see *Les Miserables* at Cathedral High School, he was so impressed that he called the school.

He spoke with Terry Fox, director of theater at the high school, and asked him if Cathedral students could help him with a project.

Gebby, a local playwright and founder of Inklings Theatre, which has staged his play *The Confessional*, was looking to use high school students to present a workshop of his most recent play: *The Geranium*.

That test run of the play, which took place at Cathedral High School last October, resulted in a change of plans—instead of adult actors, Gebby decided to use Cathedral students for the full production.

The Geranium will be performed at 7:30 p.m. on July 9, 10, 16 and 17 at the Wheeler Arts Theatre, 1035 Sanders St., in Indianapolis. Tickets are \$10.

“He called me out of the blue,” Fox said. He was pleased that his students had impressed the playwright so much. Others have told Fox that the high school is at the level of a college when it comes to theater.

“We have a lot of kids that are interested in acting and theater,” he said. “We usually do a five-show season.”

“All of us were really very excited,” said Tom Elliott, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., who also graduated this year from the high school. “I think it’s a good sign of the ability we really have at Cathedral.”

Elliott was tapped to be the assistant director of the stage reading of *The Geranium*.

“We were all pretty taken aback when we read the script,” Elliott said.

The Geranium takes place in Nazi Germany when Adolf Hitler carried out the mass murder of mental patients and the impaired—and those who opposed it.

The play revolves around Dr. Herman Goettler, the head of a hospital specializing in killing “imperfect” children through lethal injection. Goettler has the conversations he has with his childhood friend: a priest who was killed by the Nazis for his opposition to the program.

Gebby said that he wanted to inject a bit of the supernatural into the story.

He became interested in Hitler’s euthanasia program while he was taking a course about the Holocaust in graduate school.

“It posed a challenge. I wanted to do something a little different than the other grad students were doing,” he said.

That was two decades ago. When thinking of ideas for plays, he came back to his graduate school research and



Recent Cathedral High School graduates John Mortell, left, and Kyle Johnson play the parts of Dr. Herman Goettler and Father Stephen Ambrosius, respectively, in the production of William Gebby’s *The Geranium*. The play features the performance and stage work of Cathedral students.

crafted *The Geranium*.

Gebby said that having the students at Cathedral help with *The Geranium*—several in acting roles and about 10 in the production crew—made sense not only because the students are talented, but

also because the hero of the story is a Catholic priest.

Fox will direct Gebby’s play.

(For more information, call 317-968-7436.) †

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Editorial



In their statement "Faithful Citizenship: A Catholic Call to Political Responsibility," the U.S. bishops said voters should examine the position of candidates on a full range of issues in relation to Catholic social teaching. A recent poll by *The Indianapolis Star* found that 64 percent of Indiana residents believe that there is not enough influence of religious attitudes on state government policies, and 78 percent said that a candidate's religious or spiritual attitudes are important in their decision to vote for him or her.

Hoosiers' faith

The *Indianapolis Star* has done a fine service to its readers by conducting a poll about the faith of Hoosiers. Perhaps, for most observers, there were no great surprises in the results, but people might be surprised by a few of the findings. We think that the results of the poll have some things to say to and about Catholics.

Perhaps some people, both Catholics and non-Catholics, were surprised to learn that Catholics made up only 11 percent of those polled. But that's only slightly less than the 13 percent *The Official Catholic Directory* claims for Indiana. Our 2004 archdiocesan *Directory and Yearbook* shows a Catholic population for the archdiocese of 230,938 out of a total population, according to the 2000 census, of 2,430,606. That's 9.5 percent. The other Indiana dioceses have 19 percent in Evansville, 14 percent in Fort Wayne-South Bend, 8 percent in Lafayette and 25 percent in Gary.

The good news for Catholics is that 49 percent of those polled said that they have a favorable attitude toward Catholics. While less than 50 percent might not seem good, it beats the national percentage of 40 percent and it's vastly better than it was 100 years ago when the so-called Guardians of Liberty traveled around the country making anti-Catholic speeches. Or during the 1920s when, here in Indiana, 30 percent of the white population were members of the anti-Catholic Ku Klux Klan.

The poll revealed that nine out of 10 Hoosiers believe in God and in heaven, 87 percent believe in miracles and 85 percent believe in angels. We don't know how many of the Catholics polled said that they believe in those things, but we would hope they all would since they are all part of Catholic teachings.

Sixty percent of Hoosiers attend church services at least weekly, according to the poll, about twice the national percentage. The published results didn't indicate the percentage for Catholics, but most parishes would be happy to have that 60 percent.

Seventy-eight percent of those polled said that they were Protestants and 86 percent of all Christians said that "the only way to heaven" is through

personal faith in Jesus Christ. However, despite that belief, only 33 percent said that it's important to persuade others to accept their religious beliefs. For Catholics, only 18 percent said that it's important to persuade others. This was the most discouraging statistic in the poll results. Obviously, the Catholic Church still has a long way to go to convince its members that we have an obligation to evangelize.

The poll seemed to confirm that Catholics tend to be more liberal in their political beliefs than others. Of those polled who said they were Republicans, 9 percent were Catholics, while Catholics made up 17 percent of Democrats and 10 percent of Independents. Not surprisingly, more of the Republicans opposed a woman's right to decide whether or not she will have an abortion and also opposed gay and lesbian marriages. More of the Republicans favored the death penalty for serious crimes, but more than a majority of Democrats and Independents also favored it.

The Catholic Church firmly believes that Catholics should take their religious beliefs into the political arena. Every four years, the U.S. bishops issue a statement called "Faithful Citizenship: A Catholic Call to Political Responsibility." The results of *The Star's* poll indicate that most Hoosiers agree. Sixty-four percent said that there is not enough influence of religious attitudes on state government policies and 78 percent said that a candidate's religious or spiritual attitudes are important in their decision to vote for him or her. Fifty-seven percent of Republicans said that a candidate's attitudes are "very important" compared with only 28 percent for Democrats and 27 percent for Independents.

Overall, the portrait of Hoosiers' faith is an appealing one. Religion plays a large role in Hoosiers' lives and in the decisions they make. If anything, they would like to see more spirituality in our society. As for Catholics, it's difficult to admit, but it appears that the poll results reveal that we are not as religious and/or spiritual as are our non-Catholic neighbors here in Indiana. †

— John F. Fink

Be Our Guest/Vincent C. Caponi

Indiana Health Information Exchange sets example for U.S.

Indiana is on the forefront of establishing a unique system that will lead to healthier Hoosiers while creating health care savings.



The Indiana Health Information Exchange Inc. (IHIE) is a collaborative, not-for-profit initiative to "wire" the state's hospitals to create a common, secure patient information infrastructure. With this initiative, patients will benefit when their medical histories are easily accessible by any health care provider while protecting patient privacy.

When health information is not easily shared among health care providers, the result is costly and potentially dangerous. For example, if a patient is taken to an emergency department and, three days later, is taken to another hospital's emergency department, the potential exists for similar diagnostic tests to be performed twice. Moreover, if a patient's medical history is shared, drug interactions, allergies and all kinds of historical information can be considered by a physician when determining appropriate treatment. Financially, patients and health care providers experience savings when duplication is avoided and information is easily accessible.

The good news is that locally the initiative to improve the quality and economics of health care is being led by BioCrossroads, Central Indiana Corporate Partnership, the city of Indianapolis, Clarian Health Partners, Community Health Network, Health and Hospital Corporation of Marion County, Indiana State Department of Health, the Indiana State Medical Association, Indiana University School of Medicine, Indianapolis Medical Society, Marion County Health Department,

St. Francis Hospital and Health Centers, St. Vincent Health, the Regenstrief Institute and Wishard Health Services.

Across the country, information technology has been underutilized by the health care industry. Nationally, there has been significant debate on how to bring medical records to the Internet age. Politicians on both sides of the aisle are calling for quality and efficiency using technology to create a paperless, fully wired and integrated health care records system.

While both parties continue to draft national implementation plans and timelines for legislation, the dialogue has begun to create the infrastructure that will benefit patients and create savings. The collaborative IHIE will set the standard not only in Indiana, but across the country as we establish a system for shared electronic medical records.

Indianapolis Mayor Bart Peterson offered the most accurate summation when he said, "Other communities are in various stages of implementing systems such as the Indiana Health Information Exchange, but we've come further, faster—and we should have the first operational system with the richest database. It's a tribute to the collaborative spirit of our health care community."

The cooperation seen among the Indianapolis health care community around this initiative is unprecedented. Patients will benefit as physicians and health care providers are able to instantly share life-saving medical information. Physicians will be able to spend more time with patients and less time tracking medical records.

The promise for this initiative is great. We are fortunate to be the leader in our nation's advancement toward quality and efficient health care.

(Vincent C. Caponi is chief executive officer of St. Vincent Health.) †

Letters to the Editor

Agrees with not denying Communion to punish

Hooray and thank you to Michael Gough of Greenwood for his tremendous letter in the June 18 issue of *The Criterion* concerning politics and the Mass. I totally agree with him and feel that he speaks for the majority of Catholics. He had the courage to speak out, and it is time that we, the majority, let our feelings be known.

We have always been taught not to judge, but rather to pray for those we may feel have erred in their judgment. But today our Church is outwardly accusing, blaming and punishing in ways that I have never witnessed in my nearly four-score years of life. May our Church return to a place of peace and tranquility, of faith and worship, and only make the media for the good that we do.

It seems strange to me that we suddenly have this outpouring of scorn on some of the laity when we failed to reprimand our leaders for many years for the wrong that was being done against some among us.

The Mass is the highlight of my week, and fortunately our good Msgr. Harold Knueven has kept his homilies to the readings and the Gospel, and I'm sure he is not depriving anyone of receiving the Holy Eucharist. I pray that condition returns to the pulpits in all of our churches.

Herb Scheidler, Greensburg

Many unanswered questions about the war

Since seeing Michael Moore's movie *Fahrenheit 9/11*, I have read many criticisms of it. While I agree with some of the

issues raised, the whole debate over the movie misses the most important points. It is not Moore's voice, but the voices of the ordinary Americans he interviews that have continued to haunt me since I left the theater.

I hear the words of Michael Pedersen, who wondered—in the last letter he wrote home before his helicopter was shot down—whether there was any purpose at all to his presence there.

I remember the soldier who, unable to look at the camera, said that a part of him died each time he killed someone.

And I think about the Marine who, having served in Iraq already, said he would do anything not to return.

In discussions about the movie, I have yet to hear anyone suggest a response to these soldiers. It is devastating to imagine American soldiers risking their lives without understanding why. How will we help soldiers recover? What does it mean if soldiers are willing to risk court martial not to return to this war? What can we tell the families of the 852 soldiers who have lost their lives? These are the questions I'd like to hear answered.

April A. Tchiguka, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Why doesn't God stop us from doing evil things?

(Eighth in a series)

On a return flight from Washington, D.C., a gentleman next to me said, "Archbishop, there is something that bothers me."

"I have two daughters whom I love dearly. Let's say they are teenagers challenged by our culture. Let's say one of them makes a mistake and is headed for deep moral or spiritual trouble."

"I simply would not allow that to happen, even if I had to forcibly prevent her or forcibly rescue her. I love my daughters so much that I would do that even against their will."

"My question is this: Why doesn't God do that? We believe that God loves every one of us, yet he seems to just stand by and let us get into trouble if we so choose. Why doesn't God save us from hurting ourselves or others?"

Well, we had quite a discussion.

The man's question is somewhat similar to, though different from, the question, "Why does God allow bad things to happen to good people?" The point of the question in this case, however, is "Why doesn't God stop us from doing something bad or harmful?"

At issue in this case also is the gift of our freedom. The man who loves his daughters even to the point of usurping their freedom pleads a convincing case.

Are there not times when we need to be rescued from ourselves? Sometimes we do dumb things because we are careless or sometimes because we are weak. We would certainly stop a child from playing with fire. Why wouldn't someone who loves us rescue us? Why doesn't God do that?

In fact, God intends to rescue us. He does so through the agency of parents or family or friends or officers of the law or teachers or counselors. God has given humans the gifts of intelligence and the ability to love—like the father in this case. After all, we do believe that God "works through other people." Part of our faith is the belief that as Christians we are responsible to and for each other. "Love of neighbor" covers a lot of territory.

The answer to the question of why God doesn't intervene more directly in our lives has something to do with his "grand plan" for us.

God did intervene directly and dramatically in our world to rescue us from evil when he sent his Son to become one of us. As we believe: "Jesus Christ, his only Son, was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried, descended into hell and on the third day rose again from the dead, ascended into heaven and is seated at the right hand of the Father."

Jesus, through the Apostles, established the Church to carry on his mission. God's grand plan of the Incarnation of his Son was to intervene directly once. But thereafter, his plan is for us Christians to look out for each other. By the grace of baptism and the other sacraments, we are to look out for our neighbor—and remember, Jesus taught us that everyone is our neighbor.

I'm reminded of the story about a town that experienced a flash flood and evacuation of the homes was necessary. Good people began motoring boats up and down the streets to rescue people from their porch roofs. One elderly lady kept praying that God would come and save her, but as boat after boat came by she refused to get aboard.

As the story goes, sadly, she drowned. When she got to the gates of heaven, she fussed because God had not answered her prayer for help.

God answered, "But ma'am, I sent boat after boat to save you, and you refused my help."

And so, my answer to the father who loves his daughters is that his instinct as

a parent is exactly right. In God's plan, rescue from trouble or the prevention of our neighbor's evil has been largely assigned to us in our respective vocations. True, once in awhile, God intervenes in our world directly and miraculously. But, in general, we are to be his watchful eyes and ears and heart and caring hands in our troublesome world.

Yet, in our Christian mission to care for each other, the plan of God calls us to balance the personal dignity of individual human freedom with the human need for protection and direction. On the one hand, we cannot say another person's decisions and welfare are none of my business. On the other hand, we may not violate their human dignity arbitrarily.

And so as parents, family, friends and leaders of religion and of society, we turn to the Scriptures, the teaching of the Church and in prayer with God to seek the shared wisdom, common sense and courage we need. †

(Next week: *Worshiping Mary and the saints?*)

Archbishop Buechlein's intention for vocations for July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

¿Por qué Dios no evita que hagamos cosas malas?

(Octavo de la serie)

Durante un vuelo de regreso de Washington D.C., un caballero que se encontraba sentado junto a mí me dijo: "Arzobispo, hay algo que me inquieta".

"Tengo dos hijas a quienes amo profundamente. Digamos que son adolescentes enfrentadas a nuestra cultura. Digamos que una de ellas comete un error y se mete en tremendos problemas morales o espirituales".

"Yo sencillamente no permitiría que esto sucediera, aunque tuviera que usar la fuerza para prevenirlo, o rescatarla a la fuerza. Amo tanto a mis hijas que lo haría aun en contra de su voluntad".

"Mi pregunta es la siguiente: ¿Por qué Dios no hace lo mismo? Creemos que Dios nos ama a cada uno de nosotros; sin embargo, pareciera que Él simplemente se cruzara de brazos y nos dejara meternos en problemas, si así lo elegimos. ¿Por qué Dios no evita que nos hagamos daño a nosotros mismos y a los demás?"

Vaya si tuvimos una discusión.

La pregunta de este hombre de cierto modo se parece, aunque es diferente, a aquella de "¿Por qué Dios permite que le sucedan cosas malas a la gente buena?" En este caso, el corazón de esta pregunta es: "¿Por qué Dios no evita que hagamos cosas malas o perjudiciales?"

En este caso, también está en cuestión el obsequio de nuestra libertad. El hombre que ama tanto a sus hijas al punto de usurpar su libertad presenta un

caso convincente. ¿Acaso no hay momentos donde es necesario que se nos rescate de nosotros mismos? A veces hacemos cosas tontas por descuido; en ocasiones porque somos débiles. Ciertamente no permitiríamos que un niño jugara con fuego. ¿Por qué no nos rescataría alguien que nos ama? ¿Por qué Dios no hace lo mismo?

De hecho, Dios pretende rescatarnos. Él lo hace a través de la intervención de parientes, familiares, amigos, oficiales de la ley, maestros o consejeros. Dios le ha dado a los humanos el obsequio de la inteligencia y la capacidad de amar, tal y como el padre de esta historia. Después de todo, creemos que Dios "obra a través de otras personas." Parte de nuestra fe es la creencia de que, como cristianos, somos responsables para con los demás y por los demás. "Amar al prójimo" abarca un extenso territorio.

La respuesta a la pregunta de por qué Dios no interviene más directamente en nuestras vidas tiene que ver con su "gran plan" para nosotros.

Dios intervino directa y drásticamente en nuestro mundo para rescatarnos del mal cuando envió a su Hijo para que estuviera entre nosotros. Tal como creemos: "Jesucristo, su único Hijo, que nació de Santa María la Virgen, padeció bajo el poder de Poncio Pilatos, fue crucificado, muerto y sepultado, descendió a los infiernos y resucitó al tercer día según las escrituras, subió al cielo y está sentado a la derecha del Padre."

Jesús, por medio de los apóstoles fundó la Iglesia para continuar su misión. El gran plan de la encarnación de su Hijo era intervenir directamente una única vez. A partir de allí, su plan para los cristianos es que nos cuidemos entre nosotros mismos. Por la gracia del bautismo y los otros sacramentos debemos velar por nuestro prójimo; y recuerden: Jesús nos enseñó que todo el mundo es nuestro prójimo.

Recuerdo la historia de un pueblo que sufrió una inundación repentina y fue necesario evacuar las casas. La gente de buen corazón comenzó a recorrer con sus botes las calles para rescatar a otros de los techos de sus portales. Una señora anciana rezaba incesantemente para que Dios viniera y la salvara; pasó bote tras bote y ella se rehusaba a subirse.

La historia continuó y tristemente la señora se ahogó. Cuando llegó a las puertas del cielo, se quejó de que Dios no había acudido a su súplica de ayuda.

Dios le respondió: "Pero señora, he enviado bote tras bote y usted rechazó mi ayuda."

Por lo tanto, mi respuesta para el padre que ama a sus hijas es que su instinto de padre es totalmente apropiado. En el plan de Dios, se nos ha asignado rescatar a nuestro prójimo de

los problemas o prevenir el mal a través de nuestras respectivas vocaciones. Ciertamente, de vez en cuando Dios interviene directa y milagrosamente en nuestro mundo. Pero en general nosotros debemos ser sus ojos y oídos atentos, su corazón y manos cariñosas en nuestro mundo tan turbado.

Sin embargo, en nuestra misión cristiana de cuidarnos unos a otros, el plan de Dios nos exige que equilibremos la dignidad personal de la libertad humana individual con la necesidad humana de protección y orientación. Por otro lado, no podemos decir que las decisiones y el bienestar de otra persona no son problema nuestro. Por otra parte, no debemos violar su dignidad humana arbitrariamente.

Por lo tanto, como padres, familiares, amigos, líderes religiosos y de la sociedad, buscamos en las escrituras, en las enseñanzas de la Iglesia y en la oración a Dios, la sabiduría compartida, el sentido común y el consuelo que necesitamos. †

(La próxima semana: ¿Venerar a María y a los santos?)

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Check It Out . . .

Holy Spirit Parish, 7243 E. 10th St., in Indianapolis, is having its **parish festival** from 6 p.m. to 11 p.m. on July 8-10. There will be rides, food, music and entertainment. For more information, call 317-353-9404.

St. Benedict Parish, 111 S. 9th St., in Terre Haute, is having its **Community Fun Fest** from noon to midnight on July 9 and from 4 p.m. to midnight on July 10. There will be music, games and food. For more information, call 812-232-8421.

St. Lawrence Parish, 542 Walnut St., in Lawrenceburg, is having its **parish festival** from 4 p.m. to midnight on

July 9, from 6 p.m. to midnight on July 10 and from 11 a.m. to 7 p.m. on July 11. There will be a German dinner on July 10 and a chicken dinner on July 11. For more information, call 812-537-3992.

St. Joseph Parish in Corydon is having its **parish picnic** from 10 a.m. to 4 p.m. at the Harrison County Fairgrounds, 341 Capitol Ave., in Corydon. There will be a chicken dinner and quilts. For more information, call 812-738-2742.

The **Central Indiana Life Chain** needs a coordinator to plan the annual one-hour pro-life prayer vigil on Respect Life Sunday on Oct. 3 in Indianapolis. There are many volunteers to help with the ecumenical event, but no one to coordinate their efforts. A person for the volunteer position is needed by July 20 so the Life Chain can take place in Indianapolis during this election year. For more information, call Tom Pottratz in the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569.

St. Francis Hospital and Health Centers and the Wellness Community of Central Indiana will host **Cancer 101**, a free seminar for cancer patients and their families, from noon to 2 p.m. on July 30 in the Women's Center Conference Room at St. Francis Hospital-Mooresville, 1201 Hadley Road. Cancer 101 will provide participants with an overview of cancer and seek to dispel myths, misconceptions and unnecessary fears about a cancer diagnosis. There will also be an explanation of cancer terminology and a discussion about the latest treatment options and research developments. The session includes lunch for all registered participants. The deadline for registration is July 28. For more information or to register, call 317-782-6704.

Author Temple Grandin will speak on "**My Experiences with Autism**" from 6 p.m. to 8 p.m. on July 11 at Brebeuf Jesuit Preparatory School, 2801 W. 86th St., in Indianapolis. The cost is \$15 per person or \$25 per couple. There is no charge for individuals with autism.

Advance registration is recommended as space is limited. For more information or to register, call Sue Hansen at 317-876-4719.

Christ the King Parish, 5860 N. Crittenden Ave., in Indianapolis, will host a reception honoring **Msgr. Francis Tuohy** on the occasion of his retirement from active ministry from 1 p.m. to 3 p.m. on July 18. All are welcome. For more information, call Rose Sterger in the parish office at 317-255-3666. †

Awards . . .



Ann Medford, a member of St. Michael Parish in Greenfield, was recently chosen as the recipient of the Outstanding Catholic Youth Award by the Indiana Council of the Knights of Columbus. The award is based on spiritual and corporal works of mercy as well as on civic and community service, involvement in youth ministry and personal spirituality. Medford is an active participant in

the youth ministry of her parish, and is the past president of the Archdiocesan Youth Council. She will attend Marion College this fall to pursue a major in education and a minor in theology.

Anna Weber, a junior at Roncalli High School in Indianapolis, was recently named state champion for shot put during the Girls' State Track Meet in Bloomington. Anna broke her own school record with a shot put of 46 feet, 1½ inches. †

Benedictine sister professes first vows

Benedictine Sister Anne Frederick professed her first monastic vows during evening prayer on June 13 at Our Lady of Grace Monastery in Beech Grove. She entered the Benedictine community in 2001.



As a temporary professed sister, she promised stability in her monastery, fidelity to the monastic way of life and obedience for the next three years. During this three-year period, she will continue her studies of the monastic life and begin preparation for her final monastic profession.

A native of Columbus, Sister Anne graduated from Columbus East High School and received a bachelor's degree in industrial engineering from Purdue University in West Lafayette, Ind. She began her career at Cummins Engine Company in Columbus, and later attended Indiana University, where she received a master's degree in secondary education and certification in high school mathematics.

Sister Anne formerly taught at Roncalli High School in Indianapolis. She currently teaches mathematics at Bishop Chatard High School in Indianapolis.

She is the daughter of James Frederick of Nashville and Barbara Frederick of Columbus. †



Corpus Christi

Father William Ernst carries the Blessed Sacrament during a Corpus Christi procession on June 13 at St. Mary Parish in New Albany. Father Ernst hosted the deanery-wide event, which included a Spanish Mass before the procession.

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Anchorman: The Legend of Ron Burgundy

(DreamWorks)
Rated **A-III (Adults)** because of an implied affair, several sexual references and crude expressions, occasional profanity and an instance of rough language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Spider-Man 2 (Columbia)
Rated **A-III (Adults)** because of much comic book violence and a few scary scenes.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

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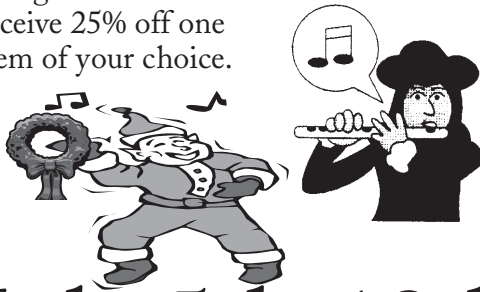
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Three parishes receive clergy renewal grants from Lilly Endowment

By Brandon A. Evans

Three archdiocesan parishes are receiving grants from Lilly Endowment Inc. to provide their pastors with a chance for renewal.

The grants—which total nearly \$125,000—are part of Lilly Endowment's Clergy Renewal Program for Indiana Congregations.

Holy Family Parish in New Albany is receiving a grant for \$33,319 for its pastor, Father Wilfred "Sonny" Day.

St. Philip Neri Parish in Indianapolis is receiving a \$44,825 grant for its pastor, Father Carlton Beever.

And Immaculate Heart of Mary Parish in Indianapolis is receiving a \$45,000 grant for its pastor, Father Jeffrey Godecker.

Conventual Franciscan Father Thomas Smith, who is the Hispanic Ministry Coordinator for the New Albany Deanery and also St. Rita Parish in Louisville, Ky., received a grant last December for \$44,495 from Lilly's National Clergy Renewal Program.

Each year, ordained ministers from all denominations are eligible to apply for a grant through the Indiana program to take a sabbatical—and many include the parish in that process.

Ordained ministers outside the state of Indiana may apply through the national program.

"I think it's Lilly's purpose ... to make sure that the congregation is involved," Father Godecker said. "Lilly is really, I think, doing a great thing for the congregations of the state of Indiana."

"The opportunity to get away from their busy days as pastors for an extended period of time and delve into activities that expand their horizons, deepen their spiritual lives and replenish their energies is an opportunity of tremendous value that pays dividends for years," said Craig Dykstra, Lilly Endowment's vice president for religion.

Father Godecker will use the grant to spend time in solitude and prayer by traveling to four monasteries—three in Europe and one in the United States. His sabbatical begins next May and lasts for about four months.

Meanwhile, his parishioners will be using music from two of those monasteries in their liturgies.

Father Godecker is also going to participate in a writer's workshop in Ireland and another in New Mexico. He also will take a photo workshop.

The purpose, he said, is to help him become a better homilist. At the same time, the parish will be doing something similar.

"The parish is going to focus on the relationship between spirituality and the arts," Father Godecker said. Parishioners will hear presentations by a poet and a journalist.

"The conclusion of the whole thing is going to be an arts festival here at Immaculate Heart featuring the work of parishioners," he said.

Father Beever is also trying to involve his parishioners with a three-month sabbatical he is taking to Mexico.

"It's not just an experience for me," he said. "It's to be a parish experience."

When Father Beever was appointed the pastor of St. Philip Neri Parish five years ago, he did not speak Spanish. Over the past few years, he has been tutored in Spanish and twice immersed himself in the Latino culture for several weeks in Mexico.

Now, he is using his sabbatical as an attempt to close the rift that exists in the parish between the growing Hispanic population—which makes up about 70 percent of the parish—and the white population.

From the beginning of

next January until the end of March, Father Beever will travel to different regions in Mexico—from Los Mochia and Guadalajara to the Aztec ruins and Playa del Carmen, to name just a few destinations.

Some are places of historical importance, and some are places of importance to his Hispanic parishioners.

The grant is also paying to send five people—at various points—to spend a week or two on the sabbatical with him.

He will take digital pictures and will put up a map of his ongoing journey in the parish and the school.

"I'm also going to do some 'live' telephone calls to the school," he said.

As St. Philip Neri Parish has been transformed from its founding as an Irish parish into a bilingual faith community with many Hispanic members, things have not always been easy.

"Integrating these two groups has been difficult,"

Father Beever said. "My experience is [that] the Hispanics are a very friendly people and they welcome the opportunity to be a part of this community. We need to try to do what we can to invite them in."

Father Thomas will also be traveling south of the United States border to help his Hispanic ministry in both the Spanish language and culture.

He will be traveling to Mexico in July, Central America in August, South America in October, and Cuba and Puerto Rico in November. During September, he will take part in a Franciscan renewal program in the U.S.

During his time, he will not only visit shrines and talk to local pastors, but also visit the families of people who he ministers to in southern Indiana and Louisville.

"By visiting their homes ... it will give me a much more direct sense of their

heritage, their culture," Father Thomas said.

He will also be sending back photos while he is away. He said that the trip "will enhance the kind of contact I have with people."

Father Day is going to spend the time from Aug. 23 to Dec. 16 participating in the Hesburgh Sabbatical Program at Catholic Theological Union in Chicago.

"Basically, it's kind of a holistic renewal program," he said. There will be academic classes, faith-sharing groups and a retreat week.

Father Day took the same course when it was offered at the University of Notre Dame in 1980, which was 13 years after his ordination.

"The first time that I did it, I was one of the youngest priests there," he said.

This time around, after 24 years, he's looking forward to it even more.

Besides the spiritual benefits, it will also be a time for him to exercise and take

care of himself.

He also has several trips planned over weekends to visit family members.

"I think if I come back as renewed and refreshed as I did last time," Father Day said, he will be able to be more effective in his ministry.

Before he received his grant, the parish offered to pay for the cost of a priest in his absence. He was going to try to get financial help from the archdiocese as well.

The grant is a gift for the parish and for the archdiocese, Father Day said.

"They're very generous," he said of Lilly Endowment Inc.

The grant for each of the priests not only pays for their travel expenses and the travel costs of family members and friends, it also pays for their replacement or any of their other needs.

"We're very grateful to Lilly," Father Godecker said. †

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New Catholic Charities Advisory Council to set course for future

By Brandon A. Evans

A new advisory council has been called together to help Archbishop Daniel Buechlein and David Siler, executive director of Catholic Charities and Family Ministries, to better serve God's people in central and southern Indiana.

The 13-member council includes Siler, and the archbishop is the honorary chairman.

The council members come from a diversity of backgrounds with a common goal: the updating of the 1999-2003 Catholic Charities strategic plan.

Siler said that within that plan there are three main areas:

- "Articulate the vision for how the Church will work to live out its mission to serve the poor in the archdiocese."
- "Work to raise awareness throughout

the community of the ministry of the Church to the poor through our Catholic Charities agencies."

- "Help to secure the necessary resources to sustain and expand the ministries of Catholic Charities."

The members of the new council will be asked to share their expertise to help these goals become a reality, Siler said.

William Spangler, a member of St. Luke Parish in Indianapolis and chairman of the council, said that their work is just beginning. The council will meet every other month. The first meeting was on May 19.

"We've only begun to define the mission of the advisory council," Spangler said. "The full scope of the agenda hasn't really been established yet."

He agrees with Siler that too often Catholics are simply not aware of the work of Catholic Charities. Spangler hopes that more people will learn about the full scope of services and that it will be easier for parishes to refer the needy to the proper agency.

"By raising awareness of the work of Catholic Charities, our hope is that more people will become involved through their sharing of time, talent and treasure," Siler said. "With more people and resources available, we can do more to be of service to the poor among us."

Father Donald Schmidlin, senior priest in residence at St. Paul Catholic Center in Bloomington, also said that more awareness of Catholic Charities is needed.

Father Schmidlin served the archdiocese as director of Catholic Charities from 1963 to 1976, and said that it gave him "a deep appreciation" of the services that it provides.

There also needs to be more awareness "of the needs as they are perceived in the various areas of the diocese," he said.

There are 13 members on the new Catholic Charities Advisory Council. Archbishop Daniel M. Buechlein also serves as the council's honorary chairman.

The council members are:

- David Siler, executive director of Catholic Charities and Family Ministries.
- William Spangler, a member of St. Luke Parish in Indianapolis and chair of the council.
- Jake Asher, president of the Indianapolis Council of the St. Vincent de Paul Society.
- David Bethuram, agency director of Catholic Social Services of Central Indiana.
- Mary Ann Browning, a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., who has served on and held offices on many boards of not-for-profit organizations.
- Bob Buckner, a member of St. Monica Parish in Indianapolis, and founder and program director of Love INC (Love In the Name of Christ), a network of local Churches which aims to help those in need.

- Peggy Magee Butler, a member of St. Pius X Parish in Indianapolis and recipient of a 2002 Spirit of Service Award.
- Damian Dittmer, a member of St. Charles Borromeo Parish in Bloomington, developed programs to help the homeless and worked for Shelter Inc.
- David Grimes, a member of St. Benedict Parish in Terre Haute, has been involved with Catholic Charities of Terre Haute and the Rotary Club of Terre Haute.
- Thomas Hirschauer, president of Publicis, an Indianapolis public relations company.
- Daughter of Charity Sharon Richardt, vice president of mission services at St. Vincent Hospital in Indianapolis.
- Father Donald Schmidlin, senior priest in residence at St. Paul Catholic Center in Bloomington and former director of Catholic Charities.
- Roberta Walton, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., who is involved with many charitable and health organizations. †

The six agencies of Catholic Charities

- Catholic Social Services of Central Indiana.
- St. Elizabeth's Pregnancy and Adoption Services in Indianapolis.
- Catholic Charities of Terre Haute.
- Catholic Social Services of South Central Indiana in Bloomington.
- St. Elizabeth's-Catholic Charities of New Albany.
- Catholic Charities of Tell City.

A variety of programs fall under these agencies. The programs operate in the areas of crisis support; children, youth and family services; senior services; pregnancy and adoption services; counseling; and emergency housing services. †

The council needs to help Catholic Charities address those needs "in a way that is realistic and effective," he said, "and also do it from a faith perspective."

Serving the needy should also be a chance for us to show others our faith and attract them to it, Father Schmidlin said.

The idea for this council is not new. "There was an advisory council in place for many years up until about 10 years ago," Siler said. "The archbishop asked that this council be assembled. The

archbishop has clearly articulated that service to the poor and vulnerable is a top priority for the Catholic Church.

"His hope—and mine—is that we will be able to continue the programs that we currently operate and expand into additional areas of service, Siler said."

Spangler said that there also is room for the council to continue to grow and become more diverse "so that the broad spectrum of interests and backgrounds in the archdiocese can be well represented." †

Latin Liturgy Association holds national convention in Indianapolis

By Sean Gallagher

Imagine the scene: St. John the Evangelist Church in downtown Indianapolis ringing with the sound of Gregorian chant and the celebrating priest speaking Latin, praying the eucharistic prayer at the high altar facing the same direction as the rest of the congregation.

Would one have to go back to 1954 to witness such a scene? No, it happened in 2004, on June 26.

The Mass celebrated that morning at St. John Church was the opening liturgy of the biannual national convention of the Latin Liturgy Association.

What may come as a surprise to some readers is that the text of the Mass was the 1970 *Missal* that is in use in English throughout the parishes of the archdiocese today. It was not the traditional "Latin" Mass.

That the organization chose to cele-

brate the Mass according to the *Missal* formulated in response to Vatican II is indicative of one of its primary purposes: the promotion of the use of Latin in the celebration of the Mass from the 1970 and the 1962 *Missals*.

It was also in harmony with the teachings of Vatican II which, while allowing for the use of the vernacular in the liturgy, also sought to "ensure that the faithful may also be able to say or sing together in Latin those parts ... of the Mass which pertain to them" (Constitution on the Sacred Liturgy, 54).

In his opening remarks at the conference held at Holy Rosary Parish in Indianapolis following the Mass, the association's president, William J. Leininger, connected its mission to the promotion of a greater reverence in all of the Church's liturgies in the United States.

"We have an obligation to encourage the great bulk of the Roman Catholic

Church's liturgies in America to be celebrated with a sense of awe for Almighty God," Leininger said, "with a sense of reverence, with beautiful and sacred music. We want to work within the Catholic Church to make the liturgy more beautiful."

And the Latin Liturgy Association seeks to do this work in collaboration with many bishops in the United States. Thirty-five of them, including Archbishop Daniel M. Buechlein, sit on the association's board of episcopal advisors.

James Likoudis, the keynote speaker for the convention, offered several suggestions in his address following the Mass for how the association's members might help to bring more beauty to the Church's liturgies.

Likoudis, president emeritus of Catholics United for the Faith, is also the co-author, along with Kenneth Whitehead, of *The Pope, the Council and the Mass*,

published in 1981 with an updated version to be released later this year.

Speaking to the convention attendees, he said that working to allow the celebration of the traditional Latin Mass in dioceses might have a "rippling and elevating effects on other Catholics."

"Good liturgy can be contagious, especially now when the Church is making a determined effort not only to restore a sacral liturgy in our parishes," Likoudis said, "but to deepen the faithful's love and appreciation of the liturgy itself."

Beyond the traditional Latin Mass, he also encouraged the celebration of the current Mass exclusively in Latin.

But Likoudis felt that "in the average parish ... the main goal to be striven for" is a Sunday Mass where there is a mixture of the use of both Latin and English. The prayers of the Mass that were proper for

See LATIN, page 15

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Jews are 'elder brothers and sisters' of Catholics

By Eugene Fisher

Jews in 1978 were not at all sure what to make of a Polish pope. Yet he has come, despite a number of difficult controversies over the years, to symbolize for them much of what is best in Christianity.

Pope John Paul II was the first pope to visit a Nazi death camp, Auschwitz, in Germany in 1979. Auschwitz is the symbolic center of Jewish remembrance of the *Shoah* (Holocaust).

The communist government, as it had done in Babi Yar in Russia, had built a monument at Auschwitz that obscured what took place there for the Jews, making it a memorial to humanity in general.

Memorial stones in many languages were laid out to represent the countries from which people had been taken by the Nazis. Ignored was the fact that most of the victims were Jews and that many others were Poles.

The pope went first to the Hebrew inscription and prayed there. Rising, he went to the Polish stone, prayed there and then departed.

It was a subtle rebuke of communism's attempt to deny the Jewish reality of the *Shoah*.

Pope John Paul again made history in 1986 by being the first pontiff since St. Peter to visit and pray in a synagogue—though his gesture had precedents in visits by American bishops to synagogues.

Jews and Christians share a common heritage with God

By David Gibson

"Jews and Christians have a special relationship," Pope John Paul II said in a 2002 letter.

They share a "common heritage," part of which is "a message that comes to us from the God of the covenant with Moses, the patriarchs and the prophets," the pope said. This message invites Jews and Christians "to collaborate in the life of the world."

The pope's letter was dated on the eve of a European meeting of Christians and Jews. Writing to Cardinal Walter Kasper, who heads the Vatican office for relations with the Jews, the pope pointed to the contemporary progress in

The pope condemned anti-Semitism as "sinful." He also affirmed the validity of Jewish faith and of God's covenant with the Jews: "The Jewish religion is not extrinsic to us but in a certain way intrinsic to our own religion. With Judaism, therefore, we have a relationship which we do not have with any other religion. You are our dearly beloved brothers, and, in a certain way, it can be said that you are our elder brothers."

In 1987, Pope John Paul II met with the Jewish leadership of both Poland, which had the world's largest Jewish community before World War II, and the United States, which now does.

In Warsaw, the pope called Jewish witness to the *Shoah* a prophetic and salvific "warning voice for all humanity."

In the United States, the pope called for Holocaust education on every level of Catholic education and urged the world to recognize the Jews' right "to a homeland."

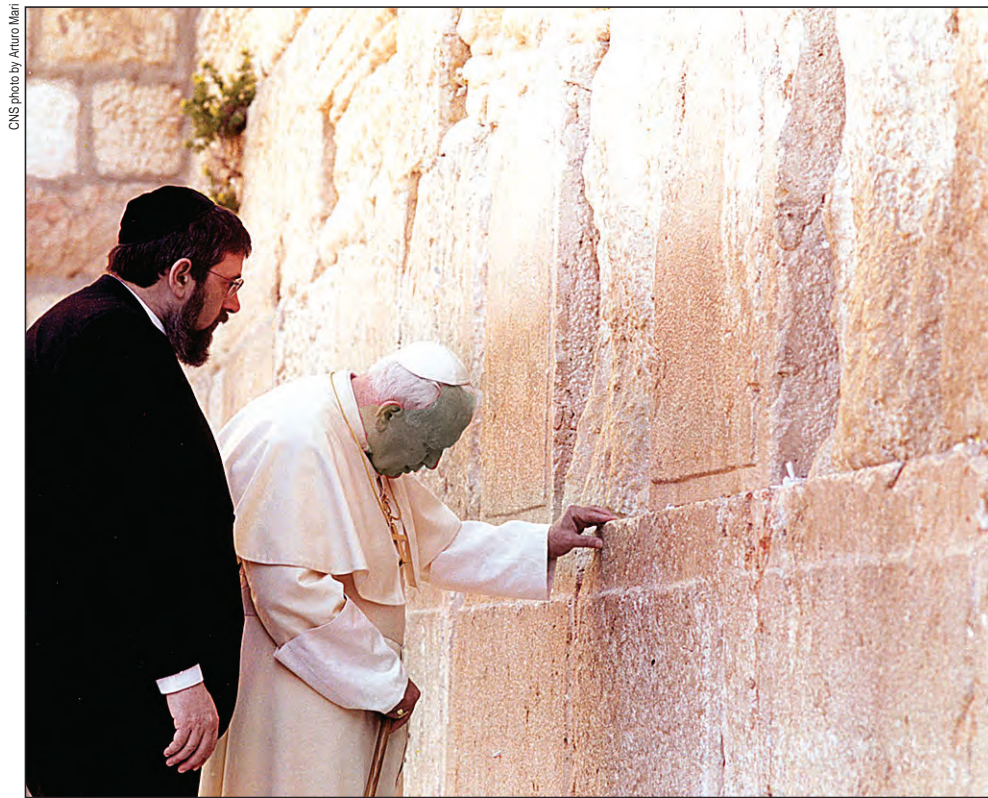
And, in 1994, the Vatican and Israel entered into a "Fundamental Agreement," exchanging ambassadors the next year. The exchange removed what had been a major block in Jewish-Catholic dialogue. (Jews thought the Church had refrained from recognizing Israel for a theological reason based on the ancient "deicide" canard that God, punishing the Jews for their role in Jesus' death, cursed them to wander forever without a homeland.)

Catholic-Jewish relations.

"Jews and Christians are bound to one another because of their respective identity," the pope wrote. "It is our task to pass on to new generations the treasures and values we have in common so that never again will man despise his own brother in humanity and never again will conflicts or wars be unleashed in the name of an ideology that despises a culture or religion."

The pope said "the different religious traditions are called, together, to put their patrimony at the service of all," affirming "ties of brotherhood" in order to "establish a renewed humanity."

(David Gibson edits Faith Alive!) †



Rabbi Michael Melchior watches as Pope John Paul II prays to the God of Israel at Judaism's holiest site, the Western Wall, in Jerusalem in March of 2000. The pope placed a written request for forgiveness for centuries of mistreatment of the Jewish people inside a crack in the wall. The pope's prayer, in the strongest way possible, affirmed that anti-Semitism has no place in the Church.

When the newly reunited Germany sent its first ambassador to the Vatican in 1990, the pope spoke for the first time of "the heavy burden of guilt for the murder of the Jewish people" that for Christians "must be an enduring call to repentance."

In 1994, the pope presided over a Holocaust Memorial Day concert within the Vatican itself.

During the Jubilee Year 2000, Pope John Paul led a liturgy of repentance in Rome in which he articulated the Church's sorrow over seven major categories of pervasive Christian sin over the centuries. One category included sins against Jews over the centuries.

Only a few days later, the pope went to Israel. His predecessor, Pope Paul VI, had briefly come to Jerusalem in 1964, but this was the first extensive visit by a pope to the Jewish state.

As was his custom, the pope kissed the soil of the land he was entering and listened to its national anthem. Many people in the Jewish community wept to see this.

The pope then visited Yad VaShem, Israel's memorial to the victims of the Holocaust, meeting there with a group of

survivors, among whom were people from his own hometown in Poland.

Finally, Pope John Paul went to the Western Wall, the last remnant of the Jerusalem Temple. There, like so many humble Jews before him, he placed a prayer of petition to the God of Israel in a crack between the stones. This prayer reiterated the prayer from the year 2000 liturgy of repentance.

The pope's prayer affirmed, in the strongest way possible, that anti-Semitism has no place in the Church. The prayer acknowledged the legitimacy of Jewish faith and the Church's debt to Judaism for having given the world the revelation of God:

"God of our fathers, you chose Abraham and his descendants to bring your name to the nations: We are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and, asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the covenant."

(Eugene Fisher is associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious

Discussion Point

We are all God's children

This Week's Question

Explain why the Catholic-Jewish dialogue might matter to you.

"Because we are all God's children, and Christianity grew out of Judaism." (Ann Hussey, Maysville, Ky.)

"Judaism is the basic root of our Catholic faith. In order to appreciate the Old Testament and alleviate bigotry and prejudice, this dialogue [learning the traditions and history of our spiritual ancestors] will benefit our minds, hearts and souls." (Jeanette Mader Hall, Indianapolis, Ind.)

"I'm Catholic and my husband is Jewish. Although I never met my late father-in-law, practically all of his family—with the exception of two who escaped via

China—were annihilated in the Holocaust and never got to be a part of the family." (Joann Buhler, Aberdeen, N.J.)

"I have a friend who is Jewish. We spend a lot of time together. We occasionally talk about our faith, and it's important that we understand each other." (Mary Beth Crosby, Zephyr Cove, Nev.)

Lend Us Your Voice

An upcoming edition asks: Does it take strength to follow Jesus? What kind of strength?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

He almost became our first Catholic president



Throughout the history of the United States, Catholics again and again demonstrated their patriotism. During the Civil War, for example, not only was the number of Catholics who fought, both for the North and the South, far greater than their percentage of the U.S. population at the time, so was the number of generals. Fifty of the Union generals and 20 Confederate generals were Catholics.

This is the story of William Starke Rosecrans, one of those Catholic generals. He might have become the first Catholic president of the United States except for the duplicity of U.S. Secretary of War Edward Stanton. But we're getting ahead of our story.

Rosecrans was both a graduate of West Point and a teacher there. He converted to Catholicism during his teaching stint, and he was followed into the Church by his brother, Sylvester, who later became the first bishop of Columbus, Ohio.

William Rosecrans left the Army in 1853 and began a new career as an architect, engineer and businessman. But when the Civil War broke out, he felt it was his duty to return to the Army. He first was assigned as aide-de-camp to Gen. McClellan, and eventually he became a major general.

After the war ended, he joined many others of his countrymen who took advantage of the intercontinental railroad and moved west, settling in California. For awhile, he served as U.S. Ambassador to Mexico and later became a U.S. congressman from California. But again we're getting ahead of our story.

During the Civil War, the prominent editor Horace Greeley became disenchanted with President Abraham Lincoln and decided to try to replace him as the Republican nominee at the 1864 convention in Baltimore. He contacted Gen. Rosecrans and tried to convince him to run against Lincoln at the convention. Rosecrans, though, refused to have anything to do with Greeley's plans and reported the offer to Lincoln.

At the convention, Lincoln managed to thwart Greeley's plans and won the Republican nomination for a second

term. He then decided to choose Gen. Rosecrans as his running mate, believing that he would strengthen the ticket. Rosecrans was not in Baltimore, so Lincoln sent him a telegram offering him second place on his ticket. Rosecrans immediately wired back his acceptance.

Lincoln didn't receive the telegram. Secretary of War Stanton intercepted it. He had left orders that all telegrams from generals were to be brought to his attention. He didn't like Rosecrans and he certainly didn't want him to be vice president.

When Lincoln didn't receive a reply as the convention was nearing its end, he chose Andrew Johnson as his running mate. When he learned of Stanton's deceit it was too late for him to do anything about it.

Of course, Lincoln and Johnson were elected president and vice president. Lincoln was assassinated a few months later and Johnson became president. Had Lincoln received that telegram, Rosecrans would have been the first Catholic president. Instead, 96 years passed before John F. Kennedy achieved that distinction in 1961. †

Making a Difference/Tony Magliano

Are you a Catholic American or an American Catholic?

Are you a Catholic American or an American Catholic? In other words, what do you value more—your Catholic faith or your American citizenship?



The survival of our nation and world, as well as the eternal destiny of our souls, may well depend on how we answer.

A healthy patriotism not only praises the virtues of one's nation, but also courageously challenges its vices. However, for countless Americans the statements "America, love it or leave it" and "These colors don't run" express a brand of patriotism that blindly follows leaders and asserts superiority. This is unhealthy, and it is not in agreement with Catholic spirituality and doctrine.

Speaking at the eighth annual Charity and Justice Conference in the Diocese of Wilmington, Del., Bishop Alvaro Ramazzini Imeri of San Marcos, Guatemala, said Americans must overcome their sense of well-being, their perceived superiority. He said that Christians are called to treat their fellow humans as equal partners who share the earth and who must be protected from all that dehumanizes them.

"The biggest challenge is to become a community of people who follow Christ," he said.

Do we agree that following Christ is our biggest challenge? Or do we speak and act as though following the leaders of American culture, industry and government is more important? Are we Catholic Americans or American Catholics?

Results of a survey conducted earlier this year by pollster John Zogby revealed that U.S. Catholics strongly identify themselves first as Americans. He said, "They're voting as veterans, as members of an ethnic group or a union, or according to the region they live in as their primary identity. Only secondly, or maybe even [thirdly], do they vote as Catholics."

Speaking to U.S. Midwestern bishops at the Vatican, Pope John Paul II said there is "an intrinsic relationship between holiness and Christian witness."

A firm foundation in faith must lead to living a holy life, which in turn must lead to a credible, public witness of the Christian faith and its moral demands, the pope said. "An effective proclamation of the Gospel in contemporary Western society will need to confront directly the widespread spirit of agnosticism and relativism."

"In God We Trust" is imprinted on our money, but not always in our hearts.

In response to my latest columns against war—in particular the Iraqi war—one diocesan newspaper editor wrote to me saying, "Your recent columns on the war have been stirring up a lot of controversy. ... People do not want to listen to a rational argument about this war."

Unquestioning loyalty to government policies is a powerful indication that many Americans—including large numbers of Catholics—are in danger of making patriotism an idol.

Abortion, war, huge military budgets, hunger, poverty, pornography and corporate sweatshops are just a few of the many symptoms warning that our nation is in urgent need of healing.

In his prophetic encyclical "Peace on Earth," Blessed Pope John XXIII wrote, "Every believer in this world must be a spark of light, a center of love, a vivifying leaven amid his fellowmen."

This is what it means to be a Catholic American!

(Tony Magliano is a columnist for Catholic News Service.) †

Cornucopia/Cynthia Dewes

Who says summer is a time to relax?

George Gershwin's song says, "Summertime, and the livin' is easy."



Well, not always.

July is a big month in our neck of the (literal) woods. That's because we have the birthdays of two children, two daughters-in-law and two grandchildren in July as well as one child's wedding anniversary.

Not to mention the birthdays of several good friends, and the birthday of our country.

Not that we celebrate all these things with elaborate parties or gifts, but we do send greeting cards on such occasions. Which leads to my being told by my husband, the spoilsport, that our greeting card budget equals that of a Third World country.

But, I digress. We're speaking here of the stress which accompanies summer, and first on the agenda is the Fourth of July, our national birthday. Not only is it one of our addictive three-day national holidays, but also a potential source of worry.

Despite centuries of evidence that

careless behaviors can be lethal, there are always a few suspects who will light firecrackers in their hands, throw firecrackers into bonfires or otherwise prove their ignorance of basic survival. But, as we've learned with booze and cigarettes, it's impossible to prohibit fireworks legally.

That's because such prohibition is against human nature, and we all know how powerful that is. Instead, we must use fireworks responsibly and monitor our kids' use, which for some is infinitely harder than handling a chemical explosion. Hence, we worry.

Then, there's potato salad. You'd think, with all the non-egg, non-animal fat, non-whatever tastes good stuff they put in mayonnaise these days, potato salad would be safe to serve on a summer picnic table. But, there's always that other suspect who puts the old-fashioned dressing on the salad, carries it to the picnic unrefrigerated and lets it sit for hours outside on a warm day. Tsk.

Summer swimming also can be worrisome. For every pool or beach with attentive lifeguards stationed in strategic positions, there is an unattended gravel pit or backwater somewhere frequented by the foolhardy who fail to see any danger. Non-swimmers, showoffs trying to impress

their girlfriends and wannabee divers on Mexican cliffs add to the deadly mix.

Insects abound in summer, providing food for birds and pollination for plants. They also provide irritation to people, with mosquitoes, horse flies and wasps leading the human bombing raids. Not to mention death for people who encounter brown recluse spiders or disease-carrying ticks.

Summer sun is wonderful, in fact also to die for, when too much of it temporarily burns our skin to a sizzling crisp or turns us into leather as we age. There's an entire skin cream industry based on people's desire to balance beautiful tanned skin with the need to avoid cancer. Talk about stress.

One summer problem, which may be news to many, is the shedding of fur by pets. We have created entire new fake dogs and cats with the winter fur combed from Fred, Ginger and Tuxedo. A necessary summer pastime, but often undocumented.

Summertime, and the livin' ain't always easy. Sure beats the alternative, though.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Interactive play spurs memories and good humor

"How could you write it's OK for your first-grade teacher to shake you?" someone asked after reading one of my columns last summer.



"Because Sister Mariata [who shook me] didn't hurt anything but my feelings—and I learned a valuable lesson about attentiveness that's served me well."

Negative stories about Catholic school days abound, especially when former schoolmates get together, but they are more the exception than the norm. Human nature being what it is, I'm sure the same ratio of stories about terrible teachers are told by those who attended public schools. In fact, I recall sarcastic and mean-spirited instructors even in state college/university classes. Yet, good experiences far outnumber the bad.

All of this came to mind late last year when my husband and I were surprised

with tickets to see *Late Nite Catechism* at Hanna Theatre in the Playhouse Square Center in Cleveland. The program came with a yellow slip of identifiable class rules from my past: "*Late Nite Catechism* encourages appropriate and respectful audience interaction, but please remember that inappropriate language or loud talking is a disruption to class and is not in today's lesson plan. St. Bruno's (the pretend school) would like to inform you that such behavior is in violation of school policy and could result in immediate expulsion."

That wasn't the only thing ringing true. Everything the actress playing "Sister" said or did brought back memories near and dear to me—experiences that no one other than a former Catholic school child could cherish.

Not that my stomach didn't twist into a knot a few times when "Sister" pointed to someone in the audience for an answer (believe me: I didn't raise my hand) or, for instance, when "Sister" demanded a man come onstage to be taught why gum isn't chewed in school.

I chewed gum once, but not in class. I broke the rule on the playground, thinking that exempt. Sister confronted me with a piece of paper into which I spit the gum. She warned that a girl chewing gum makes the Blessed Mother unhappy. Of course, I wondered whether a boy doing the same thing upset St. Joseph—and did Jesus and his friends have gum?

In Cleveland, my husband and I and the dear Jewish couple hosting us at *Late Nite Catechism* left with smiles and warm feelings. This was one-woman theatre at its Catholic best, especially when "Sister" respectfully and truthfully answered every tough question posed by the audience at the end.

Late Nite Catechism is now playing Thursdays through Sundays through July at the Indiana Repertory Theatre in Indianapolis. (For information, call 317-635-5252.)

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Fifteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 11, 2004

- Deuteronomy 30:10-14
- Colossians 1:15-20
- Luke 10:25-37

The Book of Deuteronomy provides this weekend's liturgy with its first biblical reading. The name of this book is from the Greek word for "second," although in the sequence of the Old Testament it is in fifth place. Nevertheless, it is one of the first five books, all of them attributed to Moses, but historically revered as at least revealing the mind of Moses and his encounters with God.

As such, these five books, together called the Pentateuch, to use another Greek term, this time for "five," constitute the basis of the Jewish religion. These books are the Torah. All else, including the prophets, and including the non-Scriptural Talmud, are interpretations and explanations of the Torah.

This reading insists that while God, through Moses, has given the people certain commandments and laws to obey, these laws and directives are by no means arbitrary or beyond the human capacity to fulfill. Indeed, this reading maintains, God's law is not "mysterious and remote." It is immediate, logical and clear. Furthermore, it can be understood. In a colloquialism, it makes sense.

For the second reading, the Church presents the Epistle to the Colossians.

As occurs so often in Pauline epistles, this passage literally gleams with its faith in, and deep theological understanding of, Jesus, the Son of God. Not only does this reading declare Christ first before all else, it also sees the Lord as the head of the body that the epistle says is the Church.

In Jesus, all are reconciled with God, and God is reconciled with all creation.

St. Luke's Gospel furnishes the final reading.

In this reading, replying to a question about how a disciple should live, Jesus offers an ideal very much a part of the Old Testament. True believers should love and

follow God above all. He then offered as an example the well-known and beloved story of the Good Samaritan. This story has a powerful meaning, even for us in this generation when we generally are quite unaware of the prejudices that would have been fixed and ancient among the Lord's contemporaries.

Centuries earlier, when other Jews resisted foreign occupation and paid for their boldness with their lives, those living in Samaria, now called the West Bank, not only accepted foreign conquest and occupation, but they intermarried with the invaders.

Therefore, the Samaritans were guilty of a double fault. They tolerated paganism, an outrageous affront to God. And, by intermarrying, they contaminated the pure genetic link among all God's people.

Yet even a Samaritan was compassionate and merciful in the example of God.

Reflection

For weeks, the Church has been guiding us along the path to authentic discipleship.

Last weekend, in the Liturgy of the Word, it reminded us that God's law is neither arbitrary nor impossible to obey. Indeed, it is highly logical, and any determined disciple, wise enough to seek God's aid, can follow this law.

This weekend, the Church continues, and expands, the lesson.

In the first reading from Deuteronomy, it again reminds us that anyone can obey God's law. Such obedience is not at all impossible.

However, following God and obeying God's law is not a matter of gestures and words so empty and devoid of feeling that they are merely sounds. Instead, obedience to God is immersion in God. It is union with God.

God is love, the New Testament says elsewhere. Such is implied throughout the Old Testament, and it is evidenced in hundreds of situations.

To be true disciples, we must model God's compassion and love. This holy endeavor must be more than unconscious replicating. It must be genuinely caring and loving, devoted to others in every sense. In devotion to others, we display our devotion to God. †

Daily Readings

Monday, July 12
Isaiah 1:10-17
Psalm 50:8-9, 16-17, 21, 23
Matthew 10:34:11:1

Tuesday, July 13
Isaiah 7:1-9
Psalm 48:2-8
Matthew 11:20-24

Wednesday, July 14
Blessed Kateri Tekakwitha, virgin
Isaiah 10:5-7, 13b-16
Psalm 94:5-10, 14-15
Matthew 11:25-27

Thursday, July 15
Bonaventure, bishop and doctor of the Church
Isaiah 26:7-9, 12, 16-19

Psalm 102:13-21
Matthew 11:28-30

Friday, July 16
Our Lady of Mount Carmel
Isaiah 38:1-6, 21-22, 7-8
(Response) Isaiah 38:10-12, 16
Matthew 12:1-8

Saturday, July 17
Micah 2:1-5
Psalm 10:1-4, 7-8, 14
Matthew 12:14-21

Sunday, July 18
Sixteenth Sunday in Ordinary Time
Genesis 18:1-10a
Psalm 15:2-5
Colossians 1:24-28
Luke 10:38-42

Question Corner/Fr. John Dietzen

Epikeia, or equity, is essential principle of moral behavior

Our parish adult forum recently sponsored an interesting series of lectures on moral theology.



I don't know if any of us understood what he meant. Can you help? (Ohio)

A *Epikeia* is a bit difficult to explain, but it is, in fact, a long-established and often significant factor in making good moral decisions.

"*Epikeia*" (better called "equity" in English) is a Greek word denoting something reasonable, or fitting, or fair.

In his teaching on ethics, Aristotle gave it a technical meaning—"correction of legal justice when it is defective due to the universality of law" (*Nicomachean Ethics*, 5).

Human laws, in other words, because they are human and limited, no matter how carefully they are drawn, cannot possibly cover every situation in which people find themselves.

In some circumstances, therefore, where a law would seem to apply, it in fact does not apply because it would be clearly unreasonable.

St. Thomas Aquinas, and most other Catholic moral theologians and canon lawyers since, agree that *epikeia* is a legitimate and essential principle of moral behavior.

St. Thomas calls it a "virtue that inclines to a favorable interpretation of the law, in accord with what is good and fair" (*Summa Theologiae*, II-II, 120).

Beneath the *epikeia*, or equity, principle is the reasonable assumption that a good lawgiver would not wish to bind someone to a law if obedience would be especially difficult in present circumstances. To demand compliance in certain situations would be unreasonable—inequitable.

One tries, in other words, to use common sense to interpret the intention of the one(s) who made the law.

Without realizing it, I believe most of us apply *epikeia* fairly often in our daily lives, deciding for example that (in matters of Church and civil law) lawmakers

would reasonably agree that a particular law does not apply right now.

As St. Thomas Aquinas says, it is not only allowable, it is actually a virtue when making moral judgments to be able to apply *epikeia* correctly—to be fair.

A few observations are in order, however. *Epikeia* is different from an excusing cause. For example, if a son must care for a seriously ill mother and cannot leave her alone, he is simply excused from Sunday Mass. *Epikeia* doesn't even enter the picture.

Epikeia is not applicable in matters of divine positive law, or in questions of natural law, laws derived from our human nature in relationship to each other and the rest of creation.

Finally, *epikeia* may be used only when lawfulness, not validity, of an action is at stake.

Church regulations, for instance, require parish priests to have some assurance of the parents' faith and Catholic practice before baptizing a child.

Epikeia may convince a priest in a particular instance that this Church rule does not apply, and he may lawfully baptize the baby. He could not, however, decide to substitute olive oil for water at the baptism. Such a baptism is invalid.

As I said, no human lawmaker can possibly foresee all circumstances, in some of which he would not reasonably expect the law to apply. *Epikeia*, being equitable, simply says that, within the conditions I just noted, one can and should use common sense.

(Send questions to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

I Am Your Nurse

I am your nurse,
Your caregiver.

You were someone I met briefly,
But you have touched my life.

Together we were warriors,
Fighting the battles of illness,
Struggling to overcome the pain and the fear.

We fought the odds.
Sometimes we won.
Sometimes we lost.
And sometimes I cried.

I cried tears of joy when you were born,
Tears of frustration when I could not help,
And tears of sadness when you died.

I cried when your parents held you that first time,
When I saw them look at you,
And then each other,
And the room was full of hope and joy and love.

I held your hand and I cried with you

When the doctors said you would not live,
And I held you in my arms when you could not sleep,
Because you could not bear the pain.

I held your mother's hand as she stood beside your bed.
Together we watched you struggle
To keep your fragile hold on life.
And we cried as you took your last breath,
And surrendered this life for the one beyond.

I am your nurse,
Your caregiver.

I have seen you at your worst,
Your body frail and weak.

I have shared your most precious thoughts
And private times,
Your first breath,
And your last.

By Christine M. Prince

(Christine Prince is a member of St. Christopher Parish in Indianapolis.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

July 8-10
Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, 6-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 9
St. Paul Hermitage, chapel, 501 N. 17th Ave., **Beech Grove**. Harp concert, 7 p.m., free-will offering. Information: 317-637-2620, ext. 406.

July 9-10
Wheeler Arts Theatre, 1035 Sanders St., **Indianapolis**. Cathedral High School play, "The Geranium," 7:30 p.m., \$10 per person. Information: 317-968-7436.

St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Fun Fest, Fri. noon-midnight, Sat. 4 p.m.-midnight, music, games, food. Information: 812-232-8421.

July 9-11
St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, Fri. 4 p.m.-midnight, Sat. 6 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

July 10
Cathedral High School, Welch Student Activity Center, 5225 E. 56th St., **Indianapolis**. St. Mark

Parish sponsors concert by internationally known musicians Steve Angrisano and Ceili Rain, 6 p.m., tickets available at Village Dove locations.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Workshop, "Sounds of Healing on the Harp," 10 a.m.-noon, \$15 includes lunch. Information: 317-788-7581 or www.benedictinn.org.

Conner Prairie, 13600 Allisonville Road, **Fishers, Ind.** (Diocese of Lafayette). Lumen Dei, evening with the Indianapolis Symphony Orchestra, pitch-in dinner, \$20 per person, 5:30 p.m. Information: 317-842-6917 or fridayamnetwork@catholicexchange.com.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2, Sunday Mass, 6-8 p.m. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Our Lady of the Apostles Family Center, 2884 N. 700 W., **Greenfield**. Morning of reflection, "Called to Be Faithful," Msgr. Joseph F. Schaedel, vicar general, presenter, 8:30 a.m.-1:30 p.m., \$15 adult, \$25 per couple, includes lunch.

Information: 877-734-2444.

July 10-17
Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** Retreat, "Soul Sisters: Connecting, Bonding, Healing." Information: 812-267-2777 or 800-880-2777 or e-mail kordes@thedome.org.

July 11
Brebuis Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. "My Experiences with Autism," Temple Grandin, Ph.D., presenter, 6-8 p.m., \$15 per person, \$25 per couple. Registration: 317-876-4719.

Harrison County Fairgrounds, 341 Capitol Ave., **Corydon**. St. Joseph Parish, parish picnic, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

Mary's King's Village Schoenstatt and Divine Mercy Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

July 12
Catholic Youth Organization, second floor classroom, 580 Stevens St., **Indianapolis**. "Introduction to Church History," *Criterion* reporter Sean Gallagher, presenter, session 1 of 4, 6:30-7:45 p.m., sponsored by Holy Rosary Parish, free-will donation. Information: Servants of the Gospel of Life Sister Diane Carollo, 317-236-1521.

July 12-14
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Second annual Garden Retreat, 9 a.m.-4 p.m. Information: 317-788-7581 or e-mail www.benedictinn.org.

July 12-16
Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. "Camp Invention—Where Imaginations Run Wild," 9 a.m.-3:30 p.m. Information: 812-535-5149 or e-mail woods_camp@smwc.edu.

July 13-15
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Spirituality through Art," Franciscan Sister Ann Vonder Meulen, instructor, \$100 per person, includes lunch. Information: 317-545-7681.

Saint Meinrad School of Theology, 200 Hill Dr., **St. Meinrad**. "Experiencing the Life of a Benedictine," Benedictine Brother Gabriel Hodges and junior monks, presenters. Reservations: 800-581-6905.

July 14
Ironwood Golf Club, 10955 Fall Road, **Fishers, Ind.** (Diocese of Lafayette). Little Sisters of the Poor, "Swing Fore Seniors Golf Tournament," benefits St. Augustine Home for the Aged, \$600 foursome, \$125 per person. Information: 317-872-6420, ext. 211.

July 15-17
St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Fun Fest, 5-11 p.m., food, games. Information: 317-787-8246.

July 16
Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., **Indianapolis**. Open house, 6-8 p.m. Information: 317-924-3333.

Our Lady of the Apostles Family Center, 2884 N. 700 W., **Greenfield**. Couple to Couple League, Natural Family Planning (NFP) class, 6-8 p.m. Information: 317-462-2246.

July 16-17
Wheeler Arts Theatre, 1035 Sanders St., **Indianapolis**. Cathedral High School play, "The Geranium," 7:30 p.m., \$10 per person. Information: 317-968-7436.

July 17
Marian Inc., 1011 E. St. Clair St., **Indianapolis**. Father Thomas Seccina Memorial High School's Summer Gala, 6 p.m. gathering, 7 p.m. dinner and dancing, \$40 per person, \$75 per couple. Information: 317-322-4286.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Lawrenceburg**. Family Festival, food, music, children's games, 3-7 p.m. Information: 812-656-8700.

July 18
Christ the King Parish, Community Center, 5860 N. Crittenden Ave., **Indianapolis**. Reception honoring Msgr. Francis Tuohy on occasion of his retirement, 1-3 p.m. Information: 317-255-3666.

St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer Festival, 11 a.m.-7 p.m. (EDT), fried chicken dinner, 11 a.m.-6 p.m. (EDT), games, country store. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs**. Parish picnic, 10 a.m.-4 p.m., family-style chicken dinner. Information: 812-923-5419.

July 19
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Adult art class on drawing, Carol Wagner, instructor, \$20 per person. Information: 317-545-7681.

July 22-24
St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Midsummer Festival, Thurs., Fri. 5-10 p.m., Sat. noon-10 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

July 23-24
St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

July 23-25
Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Recreating Creation: The Spirituality of Paul Cezanne," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

July 24
St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club party, 8 p.m. Information: 812-284-4349.

July 24-25
St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish picnic, Sat. 4:30-11:30 p.m. (EDT), Sun. 11:30 a.m.-8 p.m. (EDT) chicken dinner, \$8 adults, \$4 children. Information: 812-623-3408.

July 25
St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish

picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 812-843-5143.

Saint Meinrad Parish Hall, **St. Meinrad**. Quilt show, 9 a.m.-1 p.m. Information: 812-357-2178.

July 26
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Adult art class on watercolor painting, Carol Wagner, instructor, \$20 per person. Information: 317-545-7681.

Monthly

Second Mondays
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays
Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays
Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454. †

ST. MARK'S FUNFEST

\$5,000 CASH GRAND PRIZE

JULY 15 5 p.m. till 10 p.m.

JULY 16 & 17 5 p.m. till 11 p.m.

GRILLED FOOD • DINNERS

JAZZ WITH RAY CUMBERLAND AND FRIENDS THURSDAY

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**KID'S GAMES • 50/50 DRAWING • BINGO
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July 22, 23 & 24

- Raffle
- Food
- Monte Carlo

SAT. JULY 24 - KIDS AFTERNOON
\$8.00 BUYS UNLIMITED RIDES
RADIO DISNEY BROADCASTING LIVE
NOON-5:00

- Polka Boy
Appearing on
Fri., July 23
Lic. # 102877

Serra Club vocations essay

Priests, brothers and sisters enjoy lives of amazing grace

By Caitlin Rogozinski

"Amazing Grace, how sweet the sound."

In my life, there are many sweet sounds that inspire me each and every day.



My pastor, Msgr. John C. Duncan, is a vehicle of grace who is inspirational to all the members of Our Lady of Mount Carmel Parish in Carmel, Ind.

Franciscan Sister Dolores Jean Nellis is another vehicle of grace, which Cathedral High School in Indianapolis would not be able to function without.

When I listen to Msgr. Duncan's homilies every Sunday at Mass, I want to be a better person and yearn to work for a better relationship with God.

Msgr. Duncan talks to students in grade-school religion classes, counsels married couples, visits the sick, celebrates weddings, officiates at funerals and is there for reconciliation and much, much more.

He not only does all these ministries, he also does them in a way that one can see God's grace shine out of him and from his work.

On a busy morning at Cathedral High School, when you are feeling stressed or nervous because of your schoolwork, all your emotions subside when you hear a sweet voice over the loudspeaker say, "You are cordially invited to Mass at 7:15 a.m. in the chapel."

Sister Dolores, whom many students would call the heart of Cathedral High School, is an instrument of God's grace shown multiple times each day.

Every morning, Sister Dolores makes a special prayer for that day. She includes all the sports events, loved ones who have died and special intentions, and thanks

God for the beautiful weather.

Sister Dolores is always there if you need something, and she will stop what she is doing and do whatever you need her to do in the most caring and compassionate way.

"We've no less days to sing God's praise than when we've first begun."

By interacting with Msgr. Duncan and Sister Dolores, I am interacting with God's grace. Through these two religious people who have dedicated their lives to God and to serving others, I have been blessed to know the goodness of God's amazing grace.

(Caitlin Rogozinski is a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, and is a sophomore at Cathedral High School in Indianapolis. She is the 10th-grade winner in the Indianapolis Serra Club's vocations essay contest.) †

Portion of Krieger estate benefits four Church ministries

By Mary Ann Wyand

Longtime St. Christopher parishioners Joseph and Dorothy Krieger of Indianapolis, who were killed on Oct. 6, 2002, remembered the Catholic Church in their wills and donated 10 percent of their estate to their parish and three Church ministries.

The Kriegers were shot during a robbery at their home, which is unsolved. Their estate was settled recently.

One of their sons, Greg Krieger of Westfield, Ind., presented checks to the Society for the Propagation of the Faith, St. Vincent Hospital Foundation, Gibault in Terre Haute and St. Christopher Parish during meetings on June 30 at the Archbishop O'Meara Catholic Center, St. Vincent Hospital and St. Christopher Parish in Indianapolis.

Krieger, who is a member of Our Lady of Grace Parish in Noblesville, Ind., said his parents enjoyed spending time with their four children and five grandchildren.

They were married on May 3, 1953, moved to their longtime home about 1958 and raised their four children—Daniel, Greg, Brien and Anne—in St. Christopher Parish.

"They were parishioners there for about 45 years," he said. "They always attended the 8:30 a.m. Mass."

Krieger said his mother was a graduate of the former St. Vincent Hospital School of Nursing, which prompted the gift to the St. Vincent Hospital Foundation.

"My dad was a member of the Knights of Columbus for many years," he said, "and they were a supporter of Gibault. He had been there a few times and was familiar with their work" of helping at-risk youth.

"They were always interested in the missions," he said, and also wanted to support the work of the Society for the Propagation of the Faith.

"My dad worked for the State Board of Health in the water pollution and control division for probably 30 years," Krieger said. "He retired about 1994. My mom was a stay-at-home mother for many years then went back to nursing after we were older and in school."

The Kriegers were active members of St. Christopher Parish, he said, and his mother always worked at the parish festival in July.

"Their faith was important to them," he said, "and they wanted to make sure we got the right education. They had enough foresight to put us all through Catholic school. My older brother, Dan, went to Cathedral High School and

three of us graduated from Cardinal Ritter High School."

Msgr. Joseph F. Schaedel, vicar general, said he knew the Krieger family for many years.

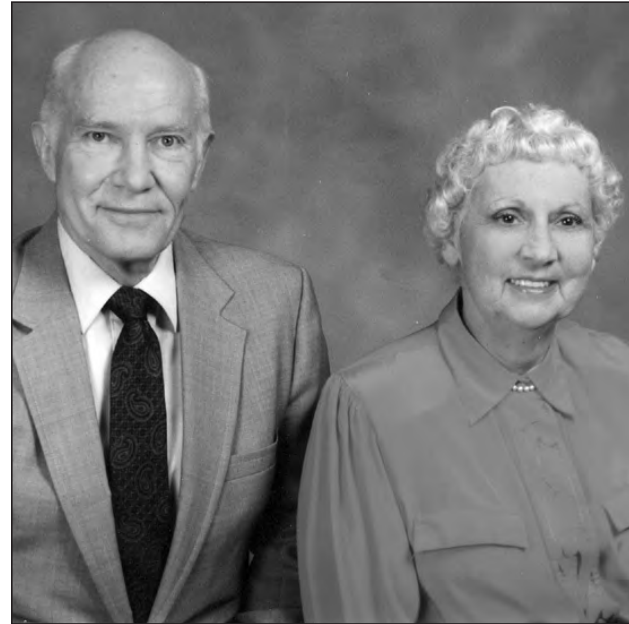
"It's very fitting that the children, in disseminating the estate, would look to their parents' wishes," he said, "and to their deep Catholic faith and their involvement in the Church to distribute the estate to Catholic causes."

Joseph Therber, executive director of stewardship and development for the archdiocese, said "the Krieger family's generosity speaks volumes about their faith and love of the Church."

Therber said their decision to support the missions and their parish "will forever have a positive effect on countless people seeking hope and opportunity. Their generosity and forethought will be an inspiring statement for others to emulate."

Kathy Bradbury, supervisor of administrative services for Gibault in Terre Haute, said the generous donation from the Krieger estate will continue to help Gibault provide life-changing opportunities for children, families and communities.

"The continuing excellence of Gibault is made possible by the generosity of the Indiana Knights of Columbus," she said, "and Gibault's donor family—people such as the Kriegers, who care deeply about the troubled children Gibault serves." †



Longtime St. Christopher parishioners Joseph and Dorothy Krieger of Indianapolis were killed during a robbery at their home on Oct. 6, 2002. They left 10 percent of their estate to four Church ministries.

St. John's
Dover
Festival and
Chicken Dinner
Sunday, July 18
11 a.m. to 5 p.m. E.D.T.
Carry Out until 6 p.m.

❖ Bingo ❖ Raffle ❖
❖ Games ❖ Food ❖

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2 miles on St. Rt. 1
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BIG CASH JACKPOTS - 50/50 DRAWINGS
Thur. & Fri. 8:30 PM & 11:00 PM Sat. 7:00 PM, 9:00 PM & 11:00 PM
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Thursday (5:00 - 8:00 p.m.)	- STEAK DINNER		
Friday (5:00 - 8:00 p.m.)	- FISH FRY DINNER		
Saturday (4:00 - 8:00 p.m.)	- BBQ RIB DINNER		

Advance Ride Tickets May Be Purchased at a Savings until 6:00 PM, July 8th
Advance Ride or Drawing Tickets Available at Above Address. - Call 353-9404 for Details.

Special: Children's "One-Price-Ride" Matinee - Saturday 1:00-5:00 PM
★ Games ★ Rides ★ Beer Booth ★ Prizes
- Monte Carlo - Thursday - Friday - Saturday - 6 PM-Midnight

ADDITIONAL PARKING
at the Baptist Bible College, 601 N. Shorridge Road. Or, on the east side of Eastgate Consumer Mall. Continuous shuttle bus available from 6 p.m. on. Uniformed patrol in parking lot all festival hours.

BINGO - 7 PM Every Night
EVERYBODY WELCOME
LIC. #04FE713257-03-01

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BOWMAN, Arthur J., Jr., 75, St. Bernadette, Indianapolis, June 24. Husband of Angeline Bowman. Father of Theresa Bertrand, Arthur III and Douglas Bowman. Brother of Barbara Caelson and John Bowman. Grandfather of five.

BUCKLER, Francis J., 93, St. Michael, Brookville, May 20. Father of Mary Schuck, August and Richard Buckler. Brother of Paul and Tom Buckler. Grandfather of 12. Great-grandfather of 16. Great-great-grandfather of five.

CALANDRO, Mary Lucille,

74, St. Bartholomew, Columbus, June 15. Mother of Pam Wills, Gary and Tom Calandro. Sister of Carol Armstrong, Peggy Carruthers and Jewel Varadi. Grandmother of four.

CANGANY, Eileen M. (Gaughan), 77, Our Lady of Lourdes, Indianapolis, June 24. Mother of Margi Cangany-Lane, Ann McCurdy, Julie Schmoll, Mary, Therese, James, John and Patrick Cangany. Grandmother of 13. Great-grandmother of three.

DOWD, Dorothy B., 87, St. Luke, Indianapolis, June 28. Mother of Anne Beall, Mary Jordan, Margaret Miller, Susan Stocker and Joseph Dowd. Grandmother of 18. Great-grandmother of three.

DUVALL, Warna Katherine Zeilinger (Ebensperger), 82, St. Anne, New Castle, June 20. Mother of Rene Dunn, Boyd, Brian, Juan, Lonnie, Monte and Nathan Duvall. Sister of Robert Ebensperger. Grandmother of 13. Great-grandmother of three.

ELLIOTT, Robert Louis, 79, Holy Angels, Indianapolis, June 22. Brother of Margaret Taylor. Uncle of Father Kenneth Taylor.

HEIMANN, Luke L., 83, Holy Spirit, Indianapolis, June 23. Husband of Mary Helen Heimann. Father of Barbara Clishman and Larry Heimann. Brother of Walter Heimann. Grandfather of three.

HOWELL, Phillip Keith, 26, St. Paul, Tell City, June 23. Father of Katelyn Howell. Son of Doug and Debra Howell. Brother of Jamie Martin and Brynn Howell. Grandson of Marie Howell and Rose Waninger.

JERRELL, James L., Holy Spirit, Indianapolis, June 13. Husband of Mary Lou (Craig) Jerrell. Father of Michael, Patrick and Stephen Jerrell. Stepfather of Christine Fossett, Kathleen Skillman, David and

George Craig, Dr. Charles and John Gudas. Brother of Samuel Jerrell. Grandfather of 18. Great-grandfather of three.

KELLEY, Catherine A., 43, Our Lady of Perpetual Help, New Albany, June 17. Wife of Wendell Kelley. Daughter of Harold and Frances Beebe. Sister of Laura Rice, Carolyn Spencer and Chris Beebe. Granddaughter of David Piotrski.

KIRSCH, Elvira Margaret, 80, St. Michael, Indianapolis, June 17. Mother of Victoria Brown, Larry, Thomas and William Kirsch. Grandmother of five.

LANGEVIN, Rollie, 92, St. Mary, Richmond, June 20. Husband of Ada Langevin. Father of Larry, Ronald, Virgil and Warner Langevin. Brother of Clyde Langevin. Grandfather of 18. Great-grandfather of 20. Great-great-grandfather of two.

LANTZ, Delorisann P., 78,

Holy Spirit, Indianapolis, June 11. Mother of Sara Cordisch, Denise Nixon and Eric Lantz. Sister of Jewel LaCombe, Leanora Marketto, Jack and James Perrone. Grandmother of two.

MABEE, Kathryn E., 48, Holy Spirit, Indianapolis, June 23. Sister of Sharon Mabee-Ward, Nancy Meyer Brown and Joseph Mabee.

PATERCSAK, Jack, 68, Sacred Heart, Clinton, June 6. Husband of Darlene Patercsak. Father of Lori Bauer and Lecia Bumpus. Brother of Kay Stevenson. Half-brother of Lynn Carpenter. Step-brother of Charlene Wilson and Henry Carpenter. Grandfather of five. Great-grandfather of one.

STEINER, John L., 89, St. Michael, Brookville, June 20. Father of Mary Lou, Albert, Edward, Fred, Henry, John, Patrick, Ronald and William Steiner. Brother of Alta

Swanson. Grandfather of 18. Great-grandfather of 13.

STITES, Grace T., 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 16. Mother of Kathleen Hein, Mary Ann Renforth, Andrew, Francis, Joseph and Timothy Stites. Grandmother of 15. Great-grandmother of 14.

WHEELER, Patricia G., 79, Christ the King, Indianapolis, June 19.

WILLIS, Edmund S., 77, St. Anthony of Padua, Clarks-ville, June 15. Husband of Donna Willis. Father of Timothy Willis. Brother of Dorothy Buck.

ZIKMUND, Margaret June E., 80, St. Bartholomew, Columbus, June 15. Mother of Joan Allison, Karen Glendron, Judith, Mike and Thomas Zikmund. Grandmother of fourteen. †

Former president pays tribute to Mattie Stepanek



Mattie Stepanek

WHEATON, Md. (CNS)—Former President Jimmy Carter told the congregation at a Wheaton church on June 28 that he had met kings and queens, presidents and prime ministers, but “the most extraordinary person I have ever known in my life is Mattie Stepanek.”

Thirteen-year-old Mattie, who died on June 22 in Washington after battling a rare form of muscular dystrophy, was remembered as a peacemaker, poet and philosopher

during his funeral Mass at St. Catherine Laboure Church in the Washington suburb of Wheaton.

Among hundreds of mourners were two of his friends and heroes, Carter and talk-show host Oprah Winfrey.

Mattie met the former president three years ago on ABC’s “Good Morning America.”

Carter said they had an “instantaneous bond,” and knowing the boy “literally changed my life for the better.”

When Carter received the Nobel Peace Prize, he said, he remembered feeling that Mattie had shared in the award.

Mattie suffered from dysautonomic mitochondrial myopathy, a rare form of muscular dystrophy that disrupts heart rate, digestion and breathing. He used a motorized wheelchair with attached ventilator to assist his breathing.

He gained international acclaim as a peace advocate and captured the hearts of many with *Heartsongs*—a five-book series of poetry. Three of his books reached *The New York Times*’ best-seller list.

In his homily, Father Isidore Dixon, pastor of Most Holy Rosary Parish in Rosaryville, where Mattie and his mother, Jeni, were longtime parishioners before moving to Rockville, said, “Mattie gave us a great example of embracing the cross.”

Father Dixon said Mattie shared in the sufferings of Christ, made many sacrifices and “gave us a great example of what it means to be a believer.”

While at Most Holy Rosary Parish, Mattie had served as a lector and member of the choir along with his mother.

He also raised awareness of muscular dystrophy and

appeared on the “Jerry Lewis MDA Telethon” to help raise money for the Muscular Dystrophy Association, which named him good-will ambassador two years in a row.

Winfrey met Mattie as a guest on her show three years ago.

“I fell in love with him,” she said. “I found him to be magical. His heart song has left a heart print in my life.”

In his remarks, Carter noted that, just as Jesus was fully human and fully divine, Mattie had the character of an adult but was still a child.

“Mattie was an angel of God,” Carter said, who believed in peace, justice, humility, service, compassion and love.

“His legacy is forever,” Carter said, “because his heart songs will resonate in the hearts of people forever.”

Mattie was buried at Gate of Heaven Cemetery in Silver Spring next to his siblings, Jaime, Katie and Stevie, who as toddlers died of the same disease. His mother suffers from the adult form of the disease. †

Daughter of Charity Mary Kay Grove served at St. Vincent Hospital

Daughter of Charity Mary Kay Grove, 62, died at Seton Residence in Evansville, Ind., on June 19.

The Mass of the Resurrection was celebrated on June 23 in Seton Chapel in Evansville. Burial followed in St. Joseph Cemetery in Evansville.

The former Mary Catherine Grove was born on Jan. 6, 1942, in LaSalle, Ill.

She entered the Daughters of Charity on June 5, 1960.

After earning a Bachelor of Science degree in Nursing from Marillac College in St. Louis, Mo., in 1964, Sister Mary Kay began her ministry in health care.

In August of 1965, she was sent to Providence Hospital in

Mobile, Ala., where she served as a supervisor.

In June of 1970, Sister Mary Kay served at St. Vincent Hospital in Indianapolis as a nursing supervisor.

In 1979, she served in Farmington, Mich., at Marillac Hall and House of Providence.

That same year, she completed a Master of Science degree in Health Administration at Indiana University-Purdue University Indianapolis (IUPUI).

Sister Mary Kay continued her health care ministry at St. Mary Hospital in Milwaukee, Wis.; St. Vincent Hospital in Birmingham, Ala.; and St. Vincent Hospital in Indianapolis from 1980 through 1987.

In January of 1989, Sister Mary Kay moved to Evansville. That year, she served in pastoral care at St. Mary Hospital and assisted with activities at Regina Continuing Care Center.

From November of 1990 through 1996, Sister Mary Kay served as pastoral care associate at Warrick Hospital in Boonville, Ind.

She moved to Seton Manor in Evansville in December of 1996 and began serving as a minister of prayer.

Sister Mary Kay is survived by her mother, Margaret Grove, and two sisters, Cindy Fearn and Christine Grove, all of Seattle, Wash., and a brother, Paul Richard of La Salle, Ill.

Memorial donations may be made to the Daughters of Charity Foundation, 9400 New Harmony Road, Evansville, IN 47720. †

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Standing at the high altar in St. John the Evangelist Church in Indianapolis, Benedictine Father Bede Kotlinski of St. Andrew Abbey in Cleveland elevates the host in the opening Mass for the national convention of the Latin Liturgy Association held on June 25-27 in Indianapolis. Msgr. Joseph F. Schaedel, vicar general of the archdiocese, standing to the right of Father Bede, concelebrated the Mass which, while said in Latin, was from the 1970 Missal.

LATIN

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the day might be chanted in English while the prayers that are the same from week to week could be chanted in Latin. Such an approach to liturgy, in Likoudis' opinion, would lead the Church away from the "excessive verbalism of an all-recited Mass."

Leininger said that his organization's emphasis on the use of Latin in the liturgy is not meant to reject the use of the vernacular in it.

"We're hoping that there will be a greater awareness by the average Catholic in the pew that no one is trying to take away the vernacular Mass," he said. "To many people, that has been a blessing for them."

Instead, he simply wants parishes to be able to offer liturgies in Latin alongside those in English.

"We're trying to encourage pastors to set aside one Mass every Sunday in their parish that would be in the Latin language with Gregorian chant," Leininger said. "If each parish had one Mass in Latin, then the will of the fathers of the Second Vatican Council that all Catholics would be able to worship in Latin would be fulfilled. That would be a wonderful haven for all of the liturgies in that parish." †

Chicago official describes monitoring system for priests accused of abuse

WASHINGTON (CNS)—Dioceses should have systems for monitoring clergy who have been accused of child sex abuse but whose cases have not been resolved yet, said the Chicago archdiocesan vicar for priests.

"Although some of these priests may be innocent, we as a Church cannot take the risk of not monitoring them until canonical trials are completed," wrote Father James Kaczorowski in the June issue of the *Vicars for Clergy Newsletter*.

The quarterly newsletter is published in Washington by the bishops' Secretariat for Priestly Life and Ministry and the St. Luke Institute in Silver Spring, Md., a treatment center for clergy with mental health and abuse problems.

Father Kaczorowski said that monitoring is a controversial issue, but the Chicago Archdiocese established such a program for clergy temporarily removed from active ministry pending the outcome of their cases.

Alleged abusers "feel strongly that monitoring is a very punitive approach" and they feel "they are looked upon as criminals even though the canonical trials have not yet occurred," he said.

"If accused priests are not in prison, victims feel they should be monitored 24 hours a day because of the danger they posed to children," he said.

The Chicago policy includes a residence where most of the alleged abusers live with an on-site monitor, said Father Kaczorowski. They cannot publicly celebrate the sacraments or wear a roman collar or clerical clothing, he added.

He said that other key parts of the policy include:

- Accused abusers cannot be alone with minors.
 - They need prior approval to spend vacations or nights away from the residence.
 - A monitor must accompany the accused on all overnight travel.
 - Every accused abuser must keep a daily log of activities and submit it monthly.
 - They must participate in therapy sessions and have regular spiritual direction.
- "Is the monitoring system a 100 percent guarantee that perpetrators will never harm children? No. But without a monitoring system, we can neither serve the alleged victim or the alleged perpetrator well," wrote Father Kaczorowski. †

Catholic singles in their 20s, 30s and 40s mingle during an evening of Catholic Speed Dating on the evening of June 6 at St. Christopher Parish in Indianapolis. The event gives Catholics the chance to mingle with each other and find out who they might be compatible with and wish to date.



Photos by Brandon A. Evans

DATING

continued from page 1

with ... all were something other than dating," he said. They had both heard of the secular concept of speed dating, and decided to turn its usefulness toward the Church. They asked Father Jonathan Meyer, associate director of youth and young adult ministry in the archdiocese, for his blessing and spiritual help.

The speed dating event at St. Christopher Parish was the second such event in the archdiocese in the last year—there was another at Our Lady of the Greenwood Parish last November.

Some of the participants at the recent event had gone to other non-Catholic speed dating sessions.

For George Vesper, a member of St. Pius X Parish in Indianapolis, though, this was his first shot at Catholic speed dating.

"It's always nice to meet someone who has some similar religious viewpoints," Vesper said. "And this kind of gets rid of two questions at the same time: What's your faith and are you single?"

"I had done speed dating before," said Judy Lombardo, a member of St. Christopher Parish, "and I thought it was a great idea to do Catholic speed dating because we all have something in common."

"I did it once with another group," said Mary Ann Beckerich, a member of Christ the King Parish in Indianapolis, "and nobody there was Catholic that I talked to."

"I wish that there were more events like this geared toward Catholic singles," she said.

For her, being a Catholic is something that is important in men that she might date.

It is also important for Joseph Shea, a member of St. Barnabas Parish in Indianapolis. He lost his wife last year, and also has children.

"I want to be around Catholics more," he said. "I really enjoy being Catholic, and hopefully people here enjoy being Catholic also."

He said that the decision to come to the event was hard, but it didn't make him nervous at all while he was there.

Most people reported that, while initially tense, the event was fun.

"This whole event is to be as low-stress as possible," Schenk told the group last month at St. Christopher Parish. Schenk also took part in the event.

"I had never done anything like that before, and I was very curious going into it," he said.

Like the others, he said he was nervous, but soon found that he got so wrapped up in talking with the other person and listening that the six-minute "dates" with each woman flew by.

Schenk and Mack said the first two speed dating nights in the archdiocese were enough of a success that they will begin planning another event for August or September.

They hope to move the locations around the Indianapolis area to give more people a change to participate. It has been a challenge to find enough men who are willing to attend.

Vesper said that some guys may not think of speed dating as a "macho" thing—or may think that a bar or other social function is more comfortable for meeting people.

"You meet some great people, you meet some people you don't like, but that's only six minutes," Vesper said.

Part of the difficulty is also just getting the word out. So far, publicity for the event has been both by word of mouth and by parish bulletins—though some parishes, for various reasons, have been reluctant to put the announcement in.

"I found out [about] this one by accident," Beckerich said. A friend knew someone who had heard about it.

Still, Mack said, the group couldn't hold much more than the number that has shown up. If more than 15 men and 15 women showed up, the group would have to be divided up, likely by age, or there would be too many "dates."

When Mack tallied up the "yes" and the "no" answers from last month's event, 17 people—more than half—had mutual matches.

Some, like Schenk, had more than one. He is planning on following up on those matches, and several participants said that either they had followed up on matches with dates in the past, or planned to this time. †

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A sign for Catholic Speed Dating, designed by Karl Freund, sits in the vestibule of St. Christopher Church in Indianapolis. Freund is a member of the parish.